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HERALD OF HOLINESS

□ DECEMBER 22, 1971



And the Word was made flesh, and dwelt among us.

—John 1:14



WE HAIL THEE CHRISTMAS!

THERE is so much about you that we like! You give a lift to our year. In fact, we talk about you and look forward to you for months. Imagine letting the year snuff out without you! Impossible.

We want you to come because we love all you stand for.

Your music is beautiful. It is filled with memories. It brings pictures to our minds—pictures that are good and that warm our hearts. We find ourselves singing more at this time than any other time of the year. Except Easter. And after all, you both are related. What better time or theme to sing than when we sing of Jesus?

Your lights are beautiful. They speak to us of gaiety and laughter. They subdue some of our cities' ugliness. They bring smiles to stern faces. People seem to stand a bit closer together, as though they feel a common bond of race and destiny.

Your meaning is sublime. You speak of Christ. You tell us He is here. You make the calendar bow to His advent. You tell us He came in love, and we are reminded that peace on earth can come only through His salvation.

It's good for us—this day called Christmas. We hail thy arrival again. ☐



WE SALUTE THEE, NEW YEAR!

Behind the white curtain of tomorrow you wait. Soon now you will step forth and enfold us in your unknown.

You are awesome, for we have not met you before. You hold promise of great and mighty things and perhaps fearsome hours.

We stand here now to salute you and accept you, for you are the creature of God's making. And you will lead us on to Him.

We shall take your minutes, hours, and days as you give them to us. We shall change them into lives—lives that count, values that last, achievements that He designs.

In our walk with you into time we shall find and enjoy His peace and fellowship. So you will be our ally and friend. ☐

Merry Christmas



Photo by Louis C. Williams

Aye, and why not be merry at Christmas-tide? Why not send gifts? Why not feast instead of fast? Why not sing carols? Why not have the great church choirs sing out with all the talent and ability that God gives them? Yes, it is a joyous time; let us deck the halls with holly, load the table with rich food, and praise God!

The poorest can delight in Christmas; the rich can be happy. Only sinners have any reason to be sad. Sick or well, grieved or joyous, we can all praise God at this glad season of the year.

The gospel light shines brighter at Christmas than at any other time. Easter is wonderful, but its joy is a climax. Christmas is the beginning of salvation.

I preached my first Christmas sermon 34 years

By Lawrence B. Hicks, Ashland, Ky.

ago. The passage was Luke 1:46-55. That was before I knew that the historic name for this section of scripture is *The Magnificat*. Since that day I have never allowed Christmas to pass by without stressing the beauty and the joy and the truth of the Christmas narratives in Matthew and Luke.

My pulpit has not been doleful at Christmas. My sermons have not been tirades about "leaving Christ out of Christmas." They can't leave Him out! He is there.

I have not complained about the giving and the feasting and the happiness. The first Christmas was such a happy occasion that angels shouted forth the praise of God in a Judean field at midnight. The world was in awful sin and darkness and slavery and suffering that first Christmas; but the angels sang, the shepherds rejoiced, and the wise men hurried to bring gifts. There was too much good to allow the inky pall of hell's smoke to make doleful the soul of man.



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W. T. Purkiser

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Christmas is a time to remember the great and basic pillars of our holy faith. If Jesus was not born exactly as Matthew and Luke informed us, we are the most miserable of all beings.

If Christmas is not so, there is no God. If there be no God we are but brute beasts and love is too shallow to matter.

If the inspired account of Christmas is not true, and true to the letter, life but begins in pain, exists in misery, and the end is the pollution of the tomb.

I use Christmas to reaffirm my faith in an all-powerful Heavenly Father who never forgets His covenants. I use Christmas to re-stress the absolute of the Virgin Birth. I use Christmas to restate the substitutionary atonement. I use Christmas to recount the gospel message of grace. I use Christmas to relive those vivid events around Bethlehem of Judea.

Surely, Christmas shows us all that God's "mercy is on them that fear him from generation to generation." Certainly, Christmas tells us that God "hath filled the hungry with good things." Truly, Christmas causes our souls to "magnify the Lord" and to rejoice in God, our Saviour. Undoubtedly, Christmas reveals to us that God exists in the "remembrance of his mercy."

So, in song and story, and preaching and prayer, let us be glad. It is Christmas! □

LOVE'S REVELATION

Love's greatest revelation came
On that first Christmas morn,
When God to man did condescend
And Christ the Lord was born;
Not in a royal manner as
An earthly prince should be,
But in a lowly stable, yet
The King of Kings was He.

The Christmas story but reminds
How God did stoop to save,
How wondrous was His gift of love
In Christ, the humble Babe.
We never can evaluate
God's gift of love sublime,
But by our giving emulate
His love at Christmastime.

—Byron Maybury
Tampa, Fla.



big things come in small packages

By Michael Hutchens, *Eaton, Ohio*

Photo by Vivienne

At Christmastime, one thing that catches much of our attention is packages. Presents of various sorts and shapes come in all sizes of neatly and brightly wrapped packages.

Much of Christmas has to do with giving and receiving special Christmas packages. For the Christian, the custom has the significance because God gave His Son to the world, the greatest Gift of all.

There is an old adage which says, "Big things come in small packages." This is often the case. Think how big is the love involved in the small package of a little girl who presents her daddy

with a Christmas gift from her. Or consider the big bundle of love involved when a little boy voluntarily puts his arms around his mother, and says, "Mommy, I love you." Big things, such as love, do come in small packages—sometimes in the "small package" of a little girl or boy.

A great gift came into the world in a small package on the first Christmas when Jesus was born in Bethlehem. His birth was announced by a caroling company of angels, who sang to lonely shepherds on the hillsides outside Bethlehem.

More than likely, this birth did not "make the headlines" of His day. The world probably went on "as usual," not realizing the significance of the small "package," the Baby Jesus.

Billy Graham tells that on the day Abraham Lincoln was born a neighbor from the village was talking to a man from the country. The man from the country asked if there was any news in the village.

"Not much," the townsman replied. Continuing, he asked, "Any news from the country?"

"Nothing much there, either," his friend replied, "except for a new baby at Tom Lincoln's home."

The same thing could be said of Christ's birth. Not many realized how much was wrapped up in the Babe of Bethlehem.

There are many things we do not fully understand until we look back on them. But looking back on the event, we can see how much it all meant. It was God's Son who came on that day.

How world-embracing was to be His spiritual kingdom! It would transcend national, political, material, racial, social barriers of all sorts!

How big was the plan of salvation Christ

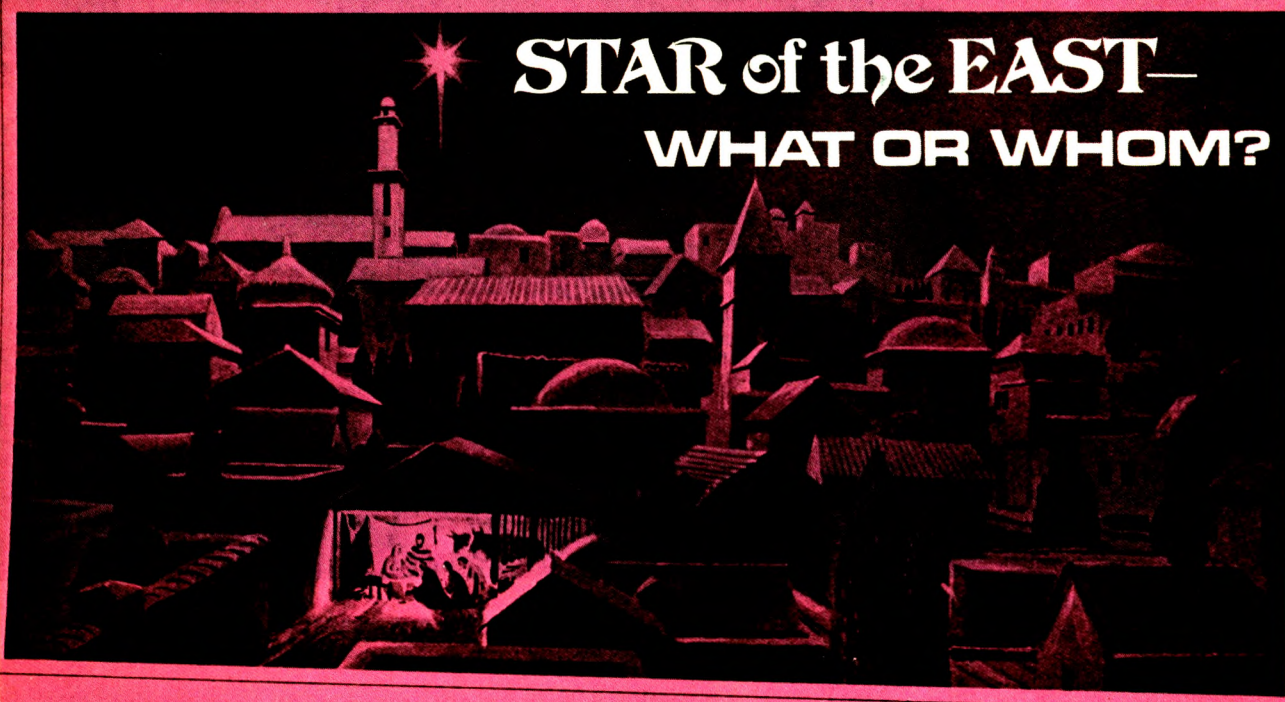
brought, which potentially included the whole world! How incomprehensible His love, to be the Saviour of all who would receive Him!

How big was to be the love, joy, peace, goodwill, brotherhood, and understanding He brought to all who would receive it!

Christ indeed came as a small child, but His coming took history and the world around its biggest corner! And this Baby, God in human flesh, in reality became the greatest Gift ever given! No one has ever even come close to giving such a significant gift!

As we exchange gifts at Christmastime, may we remember that the greatest and biggest gift ever given came in the small form of a Child. And may we allow that Baby, who grew to manhood and died on the Cross for our sins, come into our hearts. If we will do so, the gift of His peace will be the greatest gift of all this Christmas season.

We will then more emphatically than ever agree: "Big things do come in small packages"! □



American Bible Society Photo

By Ernest E. Grosse, Hanover, Pa.

The idea presented in this article is admittedly conjectural. I make no effort to supply evidence for its support. It is merely offered at this season of the year for contemplation, meditation, and evaluation. Not necessarily factual, but possible or even probable. So I submit it on a "take it or leave it" basis.

There has been much speculation concerning the star which guided the wise men to the Christ Child at the Advent. Many interesting theories have been advanced. Extensive discussion has

been engaged in. But no fixed or final conclusions have been reached.

Not that it is of prime importance that we have certainty here, for it is sufficient to know that the star, whatever its identity, was sent by God to fulfill its mission of guiding the wise men to the house where the Christ Child was cradled. A wider and more extensive mission was also accomplished in that it represents to all of us the fact that all who earnestly seek the Lord Jesus will, by the Holy Spirit, be guided to the Saviour, for it is He who

"lighteth every man that cometh into the world."

But the mystery of this unusual and unique celestial phenomenon does arrest our attention. *What* was it? *Who* was it? Phenomenon or person?

I am inclined to believe that it was indeed a person, and I offer the following reasons for consideration by those who might share my curiosity:

First, among the numerous theories advanced is that it might have been a confluence of three of the planets in the solar system. However, this can be no more than mere speculation. There is no astronomic evidence to support it.

To those of a scientific or mathematical turn of mind, it does seem impossible to believe that it was a star millions of miles out in space, as the stars actually are. Infinite distance would exclude the probability of it stopping over the very spot where the Babe was located.

Of course, we must admit, that with God all things are possible. But even this does not compel us to accept the improbable when there may be more reasonable conclusions.

The shining "star" which guided the wise men was, in all probability, within the earth's atmosphere, as was the "glory of the Lord" which shone round about the humble shepherds on the Judean hillside the night Jesus was born.

Therefore I am inclined to believe that the star was not an inanimate celestial entity, but that the star was indeed a person.

Second, the word "star" in the Bible, both in the Old Testament and in the New Testament, in several instances indicates or symbolizes a person. "There shall come a Star [capitalized] out of Jacob" (Numbers 24:17). In II Peter 1:19, we read

of the "day star" ("morning star"—RSV, Phillips, NEB, and *Living Letters*) arising in our hearts, which seems without doubt to refer to Jesus. In Revelation 22:16, Christ is called "the bright and morning star." See also Jude 13; Mark 9:3; Luke 24:4; Acts 26:13. In all of these, *persons* are become luminous.

Now let us refer to the scene of the first Christmas when the announcement of the Saviour's birth was made to the lowly "shepherds abiding in the field, keeping watch over their flock by night." Here we are told that the "angel of the Lord came upon them, and the *glory of the Lord shone* round about them."

Then in Matthew 2:2 we read that the wise men had seen His star in the east.

Must we conclude that the light that shone upon the shepherds and the light that guided the wise men could not have been one and the same? Does it appear unreasonable to believe that God did not necessarily use *two kinds of light* for the two occasions? Is it not possible that in each case the word "star" was a symbolic term, representing the person of the "angel of the Lord"? If so, the star was not an essence, not a thing, not an it, but a spiritual being, a *shining heavenly messenger sent by God with a spectacular mission*.

In the light of these observations, we would give credence to the possibility that the star of Bethlehem was one of God's shining messengers, honored to break the news of the Saviour's birth to humble shepherds and to guide the wise men to the Christ Child, that they might worship Him and present their treasures of gold, frankincense, and myrrh. □



I bring a gift this Christmas
I should have brought before;
But Christmas is so busy
With trips from store to store!
I bring a gift of value,
But I can well afford
To offer such a treasure
From blessings of the Lord.

'Tis by the act of giving,
My gift shall richer be,
For it is really worthless
If hoarded up by me.
My gift I offer humbly
With naught of pride or pelf:
I bring a gift eternal—
I give, to Christ, MYSELF.

—Pearl Burnside McKinney
Phoenix

ARE ALL THE CHILDREN IN?

By A. E. Collins, Retired Elder
Carleton Place, Ontario, Canada

The shades of evening were gathering. Silence reigned in the home. In her bedroom an aged mother lay gravely ill. The kind and devoted husband sat by the bedside. The end was at hand.

For a few brief moments Janet rallied slightly. Turning to her husband she asked: "William, are all the children in?" In her fading consciousness, she was back again in the early years of their homelife.

"Yes, Janet, they are all in."

Two of them had gone to be with Jesus in early childhood. The others, sorrow-stricken, were in adjoining rooms awaiting the inevitable.

Are all the children in? Well may this question be raised today in reference to our modern families, our Sunday schools, and our local churches. Nothing in all the world can be of more importance than the matter of the salvation of our children and young people.

Too often, we fear, we take the spiritual welfare of our boys and girls for granted. "Little Johnny would not do anything bad," and, "Sally is a sweet little girl."

Nevertheless, the time to exercise concern about the salvation of our children is in the tender and impressionable years of their childhood. If a child is old enough to know the difference between right and wrong, he is not too young to experience conversion—the forgiveness of his sins. That has been proved time and time again.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). This command places on the parents,

the Sunday school teacher, and the pastor an inescapable responsibility. How imperative, then, for Christian parents to take time to lead their children to the Saviour, even as did Susanna Wesley, the mother of John and Charles Wesley, and as many other parents in more recent years have done!

How important, too, for the Sunday school teacher occasionally to lay aside the assigned lesson and deal directly with the class regarding their personal salvation! By so doing, she may save a life from wreckage and win a soul for Christ and His service.

Some years ago a boy became a problem to his Sunday school teacher. At wit's end, he dismissed the boy with hasty words and told him never to return. Some years later the man, it is said, became almost demented with remorse when John Dillinger, by that time grown to manhood and known as his nation's Public Enemy Number One, was cut down by lawmen's bullets.

Who can estimate the potentialities of a little child for good or evil?

Many are the instances where a boy or girl has opened the door to a home otherwise closed to the gospel.

A mother and her son and daughter both approaching teen-age were active members in their church. Seven-year-old Cathy had not yet made profession of faith. The father, a senior employee in an industrial plant, had neither interest in things spiritual nor time for church attendance.

One Sunday morning the Sunday school superintendent and the pastor turned almost the entire Sunday school session into a "revival service." The children's response was indeed wonderful.

Among others who came was Cathy. When she arose from the place of prayer, her cheeks were moist with penitential tears, and her countenance was aglow with the light of heaven. She returned home with overflowing heart.

"Daddy" was in the congregation the next Sunday morning. A few weeks later he was converted. Soon he became a worthy member of our church and an effectual witness for his Lord.

An isolated incident, think you? No! Instead, it has been repeated many hundreds of times.

Is *revival* the cry of your heart? Do you desire a new spark of inspiration in your services? Are you deeply concerned for the welfare of your beloved boys and girls and young people?

Then, may we humbly suggest: Give special time and attention to them. Lead them to Jesus. Urge them to go on and be entirely sanctified. Take them into the youth organizations and into church membership. Give them some objectives.

This, we believe, will go a long way in safeguarding them. It will help to strengthen our church, and it will assist in promoting the kingdom of God in the earth. □

DESERT

THE CHURCH?

What do you think of the Jesus people? This unexpected question came suddenly upon my greeting of a stranger to the revival service I was conducting.

I sensed the query to be loaded. Cautiously I responded, "I am thankful for every working of God's Spirit in our time, for every person who joyfully claims that Christ has radically changed his life, and for every redeeming labor among our youth."

I went on to say, "But I hope these Jesus people will share their new spiritual life and fervor with the Church. We need them." This latter word immediately produced a frown on the face of the visitor.

At that point he proceeded to witness to his conversion and simultaneous infilling with the Holy Spirit (accompanied by the gift of tongues), which had taken place recently while he was driving his semitrailer down the highway at night. Since that moment he had been floating, freely witnessing to people.

"What effect has this marvelous experience had on your church?" I chanced to ask.

Quick as a flash, he reacted: "I have no time for that church, for any church, as a matter of fact. The churches in this country are dead, God-

rejected, really not interested in souls. I'm spending my time outside the church."

To this day I have not been able to determine why he came to my meeting! Anyway, I was beginning to understand his first question. While he was not a follower of the Jesus people in the length of his hair and the type of clothes he was wearing, he shared their rejection of the Church.

I went away from that after-church encounter with questions of my own. What about this anti-church spirit? Can Christ followers legitimately turn their backs on the historic Church? Does the holy life make any difference in our understanding of and relationship to God's people? Well, I found a few thoughts pressing themselves into my consciousness and crying for expression.

For one thing, my love for, and involvement with, the Church must take its pattern from Christ,

helps to holy living

By Willard H. Taylor, *Kansas City*

who brought her into existence and who is committed to her future.

When I hear Paul say that Christ “gave himself for us to redeem us from all iniquity and to purify for himself a people of his own” (Titus 2:14, RSV), I am reminded not only of the price that was paid for the creation of this glorious company to which I belong, but the continuing love that Christ has for her.

Or, “Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of the water with the word.” “For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body” (Ephesians 5:25-26, 29-30, RSV).

The attitude which permits one to “turn off” the Church in the name of some higher spiritual relationship to God contradicts the spirit of our Saviour. While our hearts might despair at times over the spiritual lethargy of our church, it is not our prerogative to stand in judgment on her and to withhold our love and devotion (see Ephesians 4:15-16). Indeed, like the prophets of old, we must be ready to suffer to bring our people back to God.

Which brings me to another thought! Periodically the Church needs renewal. Why? She’s human. Like a person, she experiences a spiritual ebb and flow.

When the low times come, she must submit humbly to her Lord for renewal, admitting her failures, and pledging through the help of the Holy Spirit to live the God-life faithfully before all men.

The Psalmist prayed the Church’s prayer a long time ago: “Wilt thou not revive us again, that thy people may rejoice in thee?” (85:6)

As members of the Church you and I have the continuing responsibility to contribute to the sustenance of the Church’s life and to be willing to pay the personal and collective price to bring renewal when we suspect that spiritual death is stalking her pathway. We cannot abandon her. And as surely as I can enjoy inner spiritual restoration, so the Church in her total life can be revitalized.

One more thought! Our commitment to the experience and life of holiness should promote strength, not weakness; unity, not destruction in the Church. “For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren” (Hebrews 2:11, RSV).

I am reminded of our Lord’s prayer for His disciples that they might become one with Him and the Father (John 17). The Word is quite clear. If we claim to possess the Holy Spirit in unusual power and purity—a very high experience, to say the least—and fail to seek the unity of the body of Christ, we live against the Scriptures and make void our testimony.

It has been observed that “cells, house churches, communes are welcome developments, but being small groups of very likeminded disciples they are . . . likely to become bastions of spiritual pride and separatism unless they are caught up in a larger community which manifests the reconciliation in Christ in the midst of human diversity and in outgoing service.” The saint feeds love and thus unity into the body of Christ, and in return the body sustains and protects the saint.

Christ’s Church, both local and universal, needs no more deserters and critics in our time. Pathetically inept and ambiguous in her service at times, the Church needs our love and lots of it. □

PEN POINTS

THIS IS MY ROAD For the New Year

This is my road, and it is open before me.

This is my road, and already I feel the privilege and the challenge of my first steps upon the given way.

This is my road, and there is One who will make the journey with me.

This is my road, and its wonder and its meaning give me deep faith in what lies around the many bends and up and down the hills, until the end.

This is my road, and I shall carry my assigned load, nor will I complain or turn aside.

This is my road, and I shall be aware, along the way, of those who have fainted and fallen, or who cry out for my help.

This is my road. I do not doubt its wisdom nor the love and the joy of completed tasks that will greet me when at last it ends.

This is my road—but at last it is God’s kingdom and the fulfillment of His promise of eternal life!

—Richard K. Morton
Jacksonville, Fla.

What is Christmas?

Our world is filled with news
of villages ravaged and left in smoking ruins
riots of protesters seething with anger
young soldiers wounded and killed.

Into this gloomy scene
tiptoes the brightness of Christmas beauty
with its tall red candles
loopings of mistletoe
brightly colored balls
wreaths of holly
Santa mobiles
gaily wrapped packages
radiant angel figures
green tablecloths
bowls of glittered pinecones
rosy-cheeked grandmothers.

Into the roar of the shouting and screaming
tiptoes the whisper of Christmas joy
with its bells ringing
choirs rehearsing
carolers chiming
guitars strumming
children laughing
parents scheming
records playing
boys whistling
grandfathers chuckling
organs resounding.

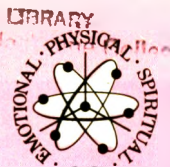
Into the holocaust of hate
tiptoes the story of Christmas love
with its giving of gifts
giving of self
sacrificing for another
gathering into church
bear hugs of children returning home
hesitant hugs of enemies reconciling
Dad reading the Christmas story
Mom's family blessing
Invitations to family dinner
Invitations to cease all war.

Into the pit of the world's dark despair
tiptoes the fragile hope of Christmas
when people pause about a Christmas tree
standing luminous in candlelight
its branch shadows moving in a subtle dance.

The tree is at once
light and young
old and mysterious
each of its hidden crevices
holding the sparkle of a promise
of a happier tomorrow.
And in the soft, still light,
heads bow reverently
hearts revive
as the world remembers
the ancient promise
given by angels:
Peace on earth
Good will to men.

Christmas is a Renewer of Faith
a Rekindler of Dreams
a Re-sparkler of the Love of God.

—By Ruth Vaughn
Oklahoma City



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

RELEASE YOUR CREATIVE POTENTIAL

You can chart your future! Since you will spend the rest of your life there, why not make it meaningful? All earthly things change. So can you! Remove your negative attitude. Make the discovery—with every disadvantage there's an advantage if one is motivated with a positive mental attitude to become an achiever.

Make your dreams come true. Aim at something.

I live in a "Michigan Wonderland." Our winters are blanketed with a glistening surface of snow. Recently, it was interesting to observe three boys. They were in a contest to see who could walk the straightest line across the field.

The first watched every step, trying to place each foot directly in front of the other. When he finished there was a gradual but obvious curve in the path he had made.

The second boy checked himself repeatedly. He walked a few yards, paused, and corrected any deviation. He continued this procedure until he reached the other side of the field. Result: Zigzags—veering from left to right.

The third boy evidently learned from the other two. He saw a large tree, fixed his sight upon it, and walked straight to it.

A meaningful life must have a worthy goal. In your life style, maintain a healthy balance of love, work, and friendship. The success of such a life depends upon the individual and his choices. The resources of life are infinite for the person with eyes to see and courage to explore. Someone has said, "The habit of positive thinking seems to have an affinity for fortunate events."

If a dream is shattered, the positive thinker dreams new dreams and always finds other worthwhile causes. Even a crisis becomes a creative good.

Releasing your creative potential may not happen overnight, but development will occur steadily if you follow these eight suggestions:

1. Take God as your Partner. He will not quit on you.
2. Think of yourself as a person who has genuine possibilities for creativity and success. We tend to get what we expect.
3. Exercise faith. Approach every problem with the belief that you can solve it through God's grace. This develops a "faith that moves mountains," rather than contentment with castles in the sand.
4. Expand your ability. Don't allow judgment from the past to influence today's performance. If you sit in judgment on yourself concerning what you can and cannot do, you are trying to be God.
5. Keep your mind open to every point of view. Enlarge yourself through study, thinking, and sharing with others. Use your Christ-inspired imagination.
6. Have courage to be an innovator. Progress comes through change. The question is not, Will I be accepted? but, What are the alternatives?
7. Practice prayer. Your greatest power lies here. Ask once. Stop begging. Expect to receive and start thanking God that you have received.
8. Keep setting new goals. Your soul will starve on the joy of yesterday's accomplishments. Your greatest problem will be to believe in yourself deeply and long enough to dehypnotize yourself from impossibility thinking (Philippians 1:6).

Be a miracle worker—a faith builder! Throw your shoulders back and thank God you are a person (Psalms 8:4-5).

Have a good day! Expect a great new year!





faith at home

GIFTS

Each Christmas we look forward to receiving certain presents. It's not that we're materialistic, for they're never expensive items. However, they are unique.

For example, one relative always sends a Christmas card which is actually a miniature storybook. Yearly we anticipate a new tale with deep spiritual truths woven into its tapestry of words.

Another decorates her packages with such captivating three-dimensional cutouts that everybody hates to open them.

Still another gives hand-crocheted dishcloths, adding elegance to a lowly, messy task. (And the new ones always come just as last year's wear out.)

These people have their own way of sharing. None are upset because their gifts didn't duplicate another's.

Shouldn't talents for the Lord be viewed and used like that? There are gifts galore to be given to (and needed by) the church.

Some Christians have sympathetic ears and understanding hearts to offer.

Others are blessed with singing voices which vibrate the heart-strings and set them humming in tune with heavenly hosts.

Another may bubble with contagious enthusiasm, spilling that rare perfume generously over all who draw near.

Still others dispense insight, wisdom, sheer joy, or a gentle, quiet peace.

A list of these precious jewels would be endless and they never shine so brightly as when shared with others. If kept hidden, they might just as well not exist at all.

Certainly no one should belittle his particular gift, or seriously wish to have another to bestow instead. Your gift is yours alone from God to you to be distributed. No one else can give it with quite the same personal touch.

Be assured, too, that God never leaves out any of His children.

Oh, I admit that finding your talent may become a treasure hunt at times, but that adds all the more excitement (and appreciation) when you at last uncover your own distinctive one.

Perhaps it's still in the making. Some of the most unusual abilities take longer to fully develop, just as the more precious gems do.

Have you discovered your treasure from God yet?

What better time to search for it than this time of year, when we celebrate God's ultimate Gift, His Son?

Yes, find it, begin giving it now. The blessings returned to you will be bountiful beyond belief. You can never outgive God.

By Rosemary Lee
Worthington, Ohio

A HOUSE BEFORE CHRISTMAS

"Are we going to find a house before Christmas?" our seven-year-old, Janet, asked my husband and me as we returned home from work one evening.

"And will we have a Christmas tree?" Patty, the five-year-old, chimed in. How important this was to her!

"We're still looking, Honey," I reassured her. "God said that if we asked He would provide, and you know we have been praying." And indeed we had.

For three weeks we had been in Arizona and still hadn't been able to find a furnished house within our budget. Coming in December, we had arrived at the same time as the "snow-birds," and housing was scarce. We had moved here because of my husband's health, and we knew it was God's will, but we couldn't keep staying with friends indefinitely.

Driving home from work, looking at the majestic mountains and beautiful Arizona sunsets, I gained strength, knowing that if God wanted us to come here He must have a house for us somewhere.

But Christmas was getting closer, and the family was beginning to get more and more discouraged. Finally one day I persuaded my husband to go and look at a four-bedroom house I had found. But even though I had talked the landlady out of the last month's rent in advance and the security deposit, my husband insisted we could not afford the high rent, plus buying furniture.

Then the telephone rang. A friend's voice said, "Our daughter and husband have decided to move to New York and wondered if you would like to look at their house." Would we?

The rent was unusually low; the house was all furnished, including a piano; and as we began to move in our belongings on the day before Christmas, the children were the first to notice that the former occupants had left a Christmas tree in the corner of the living room.

And again I was reminded that God always does more than we can ever ask or think.

—Donna Clark Goodrich
Mesa, Ariz.



In a medieval drawing a woman with gray hair is shown hurrying to some unknown destination. There is a look of greed on her face. Even her name, Avaritia, comes from the word *avarice*, which means “greedy of gain.” All of her life, she has been grasping for self.

There is a bag of gold slung from her shoulder but, unknown to Avaritia, as she hastily pursues her course, the path behind is strewn with gold coins. There is a hole in the bag!

Tucked away in the Old Testament in the tiny Book of Haggai, we find a close parallel to the truth the artist sought to portray. When God looked at the excessive love of the people for material possessions and their resulting lack of concern for God’s house and God’s work, He spoke through the prophet Haggai and said, “. . . he that earneth wages earneth wages to put it into a bag with holes” (Haggai 1:6).

Are you putting *your* wages into a bag with holes? Does your pay “slip through your fingers” and you have little to show for your labor? Why not stop and ask yourself, What is wrong? Perhaps you will find the answer in the experience of the “church members” of Haggai, the prophet.

The reason for failure

Full of faith and enthusiasm, the people started to build the house of God. But after the foundations were laid, they were sidetracked from their God-appointed task by excessive care for their own comfort and convenience.

These people were not lazy. They worked hard. But increasingly the fruit of their labors went for

self-gratification. They lived in fine houses. They put the emphasis on much eating and drinking. Their closets were filled with fine clothing. Still God’s house lay waste as they reveled in comfort.

Before we sit in judgment on these materialistic “church members,” let us look honestly at ourselves. Is there not a parallel between them and the Church today? Have we not become soft and lazy, even indifferent when it comes to the work of the Church? Where is the “blood, sweat, and tears” of yesteryear?

Oh, we work all right; but for ourselves. As I heard someone say, “We are working ourselves to death to buy labor-saving devices.”

The results of self-centeredness

God spoke through Haggai and warned these people as He does us today that putting our selfish desires before God’s work does not pay.

In the first place, *even though you work hard, you won’t have much to show for it.* “You have sown much, and bring in little” (Haggai 1:6).

You won’t earn as much as you expected. “Ye looked for much, and, lo, it came to little” (Haggai 1:9).

Your wages won’t go as far as planned. It’s like putting your pay “into a bag with holes”! As if that’s not enough, God said, “. . . and when ye brought it home, *I did blow upon it.*”

“Puff-f-f”—it’s gone with the wind! “Why?” saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house” (Haggai 1:9).

Now comes the final blow. *What you do manage to get won’t do you much good.* Food and drink

doesn't satisfy. Yesterday's nice clothes are today's "rags." Even with your closet full, you don't have a thing to wear.

We still haven't fully realized that only through salvation *and* service to Christ can the deep, innermost longings of our souls be satisfied.

Many years later Jesus was still urging His people to accept this truth when He said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew 6:25)

The remedy for selfishness

There was a remedy for their situation. The Lord said, "Consider your ways." The first step back was an honest look at themselves. It was thus that the prodigal son "came to himself." It is the same with us today. We must be willing to face reality, to see ourselves as we really are.

They were also made to see that it not only shrunk the pocketbook but that it warped the soul to "feather their own nests" at the expense of God's work.

Then, finally, they were told to resume where they left off in building God's house. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Haggai 1:8).

The reward for service

When the Lord saw these people do an about-face to obey Him and noted their untiring labor of love for the church, He made them a mighty promise. From the very day the foundation of the Temple was laid—"... *from this day will I bless you*" (Haggai 2:18-19).

He stirred up their enthusiasm (spirit). He promised to be with them and protect them from their enemies. He would fill His house which they were building with glory and peace. He told them to watch for the great harvest as the seed was gathered into the barn. And He assured them of His ability to provide. "The silver is mine, and the gold is mine" (Haggai 2:8). Praise His name!

When we come to the conclusion that our struggle for possessions and prestige is empty and meaningless and we channel our labors into the challenging building of God's house and God's kingdom, then shall we know the true meaning of the words of Jesus when He said, "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Then the promises God gave to the people in Haggai's time will be ours today. To us, also, He will give the promise of His presence, the promise of His protection, the promise of His power, and the promise of plenty.

Is not this infinitely better than putting our wages into "a bag with holes"? □

By Bob Madison, *Nashville*

One still night, almost 2,000 years ago, there appeared a star and a heavenly host of angels. There was a stable, a manger, Mary and Joseph and a Babe.

Little did the world know on that night that this Babe was destined to greatness. Not because of a position He would hold or wealth He would gain, but for the purpose for which He came.

In the Gospel of Matthew, the angel describes this purpose: "Thou shalt call his name JESUS: for he shall save his people from their sins."

He was born in an obscure village. He worked in a carpenter shop until He was 30; then for three years He became an itinerant Preacher.

Nineteen centuries have come and gone, and today He is the Central Figure of human history. It has been said truly that all the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings who ever reigned have not affected the life of man on this earth as much as that one solitary Life.

No case was too hard for Him to solve. Though He never traveled far, He did more good than all the Caesars or world governments that have ever flourished. He fed the hungry with a few biscuits and two or three pieces of fish. He healed the lame, unstopped deaf ears, opened blind eyes, cured all manner of diseases, and brought life into dead bodies.

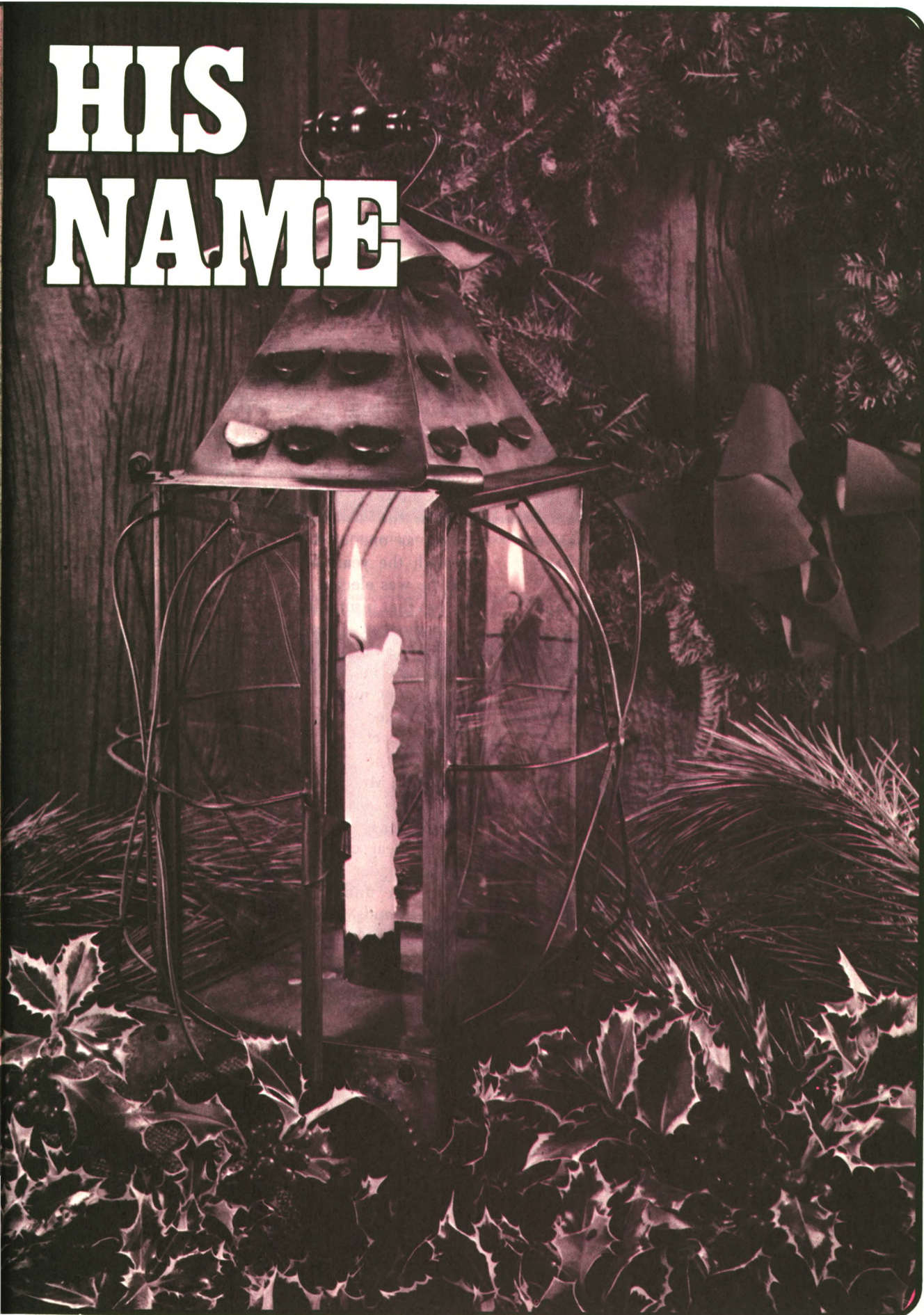
More books and parchments have been written about Him than about any man in the whole world. Men of almost every language mention His name. Anyway one would turn, he cannot escape His influence.

No wonder Isaiah said, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." He was all of this. He has bound up the broken-hearted with the salve of love. He has given strength when it would seem that strength was gone. He understands when others cease to understand.

When the earth ceases to spin on its axis and the stars fall from their sockets, the Babe of Bethlehem and His works will live on.

It seems rather strange that it all started on a silent night so many years ago. But the results of this night will ever live in our hearts and our memory as the greatest day the world has ever known. □

HIS NAME



H. Armstrong Roberts

THE ROSE PARADE'S WITNESS FOR CHRIST

The matter that concerns most people these days is just how 1971 will end. But for multitudes of Christians there will be the living memory of how 1971 began—a memory of the beautiful eighty-second Annual Tournament of Roses Parade on January 1, moving down Colorado Boulevard in Pasadena, Calif., in a gorgeous display of flower-covered floats, marching bands, and prancing horses, a spectacular event that the city and the nation have come to expect.

But what was new last New Year's Day—and what was thrilling to Christians everywhere—was to see the Tournament of Roses Parade led by a grand marshal and tournament president who raised their index fingers to the watching crowds, symbolic of the Christian witness, "Christ Is the One Way."

The grand marshal was, of course, Evangelist Dr. Billy Graham. The tournament president was a Christian layman and businessman, Mr. Lewis Shingler.

Their witness was watched by the more than a million and a quarter people who lined the five-and-one-half-mile parade route and 100 million more who were estimated to have watched the parade on television.

In so many ways that day was the fulfillment of a God-given dream born in the heart of Mr. Shingler several years ago that on that strategic day and occasion Christ might be honored.

Mr. Lewis Shingler is a successful businessman, a dedicated Christian, and a faithful Nazarene layman. Born in Donalsonville, Ga., he graduated from Trevecca Nazarene College and also attended Vanderbilt University. He moved to Pasadena, Calif., in 1932.

Shingler's business career included 17 years in the automobile business and 10 years in the furniture business. Since 1963 he has been partner in and vice-president of United Church Finance, a Pasadena-based firm that specializes in church fund-raising.

He and his lovely wife, Bertha, have been

members of the First Church of the Nazarene of Los Angeles, Calif., since 1936, where he has been a Sunday school teacher for 26 years and now serves as the lay chairman of the church board. They have one son, Arthur Shingler; one daughter, Mrs. Nancy Messner; and three grandchildren.

Back in 1947, Mr. Shingler began his involvement in the Tournament of Roses Association, serving as one of 400 working committeemen. Through the years he rose in the ranks until in 1964 he was elected to the executive committee, the step that insured his being the president of the Tournament of Roses this last year.

It was his desire that in all of the opportunities of his office he might communicate his Christian faith and at no time compromise his Christian convictions or Nazarene standards.

Two aspects of the Parade are the personal choices of the tournament president. One is the theme, and Mr. Shingler chose "Through the Eyes of a Child."

The other is the selection of the grand marshal, and his clear choice was Dr. Graham, the first religious leader ever to serve as grand marshal.

When he announced the selection and introduced Dr. and Mrs. Graham at a news conference in September, 1970, Mr. Shingler said;

"It is most appropriate in the light of world conditions to have as grand marshall this year Dr. Billy Graham, a man who is a symbol of hope, peace, and renewed faith in God, a world-recognized leader, confidant of presidents, kings, queens, and rulers, as well as friend of mankind in every walk of life. In the midst of conflicts in so many places, it is fitting that this man lead our parade on January 1. May our faith in God be strengthened by His presence!"

And so it was. There was a warm witness for Christ in and through many of the activities of the Tournament of Roses, in no small way because Mr. Shingler planned it to be so.

Dr. Graham brought both a presence and a mes-

(Continued on page 23)



Mr. Shingler and Dr. Billy Graham at a press conference on December 29, 1970

The forty-first Annual Kiwanis Kickoff Luncheon held December 31, 1970, at which Dr. Graham spoke on "Football and the Game of Life." There were 3,000 in attendance. Mr. Shingler gave his own testimony and introduced Dr. Graham.



editorially SPEAKING

By W. T. PURKISER

Blight Before Christmas?

One of the national news magazines opened a recent holiday season with an article entitled "The Blight Before Christmas." It began:

"In the modern world Christmas can also be the season to lose your reason.

"Beginning about Thanksgiving, family quarrels become fiercer, relations with relatives become more strained, tradesmen assume a forced friendliness, and the dispenser of holiday cheer begins to feel there is not honestly a cheery face to be found anywhere."

Some of this is obviously overdone. It uses the "shock technique" to get attention. But there is enough truth in it all to justify a few moments of sober thought.

C. William Ellwanger recalls the mother who overheard her small daughter pray in some confusion but with unconscious meaning: "Forgive us our Christmases, as we forgive those who Christmas against us."

This is not to lend support to those who carry on almost endlessly about Christmas as a "pagan holiday." It is no such thing. Uncertainties about the exact date of Jesus' birth and the coincidence of December 25 with Jewish or Roman festivals are totally beside the point.

Christmas is the universal Christian recognition of the importance of an event that was great enough literally to split the centuries into "before" and "after." In the observance of Christmas, as in so many other matters, the remedy for misuse or abuse is not abolition but right use.

There is a "blight before Christmas," and we do well to avoid it. But there is also tremendous value in the right use of Christmas as a memorial of the fullness of time when the Word, who was with God in the beginning and who was God, became flesh and dwelt among us, that we might "behold his glory, the glory as of the only begotten of the Father" (John 1:1, 14).

No human mind has ever plumbed the depths of meaning in the Incarnation. The birth, life, death, and resurrection of Jesus is *the* great miracle. "Every other miracle prepares for this, or exhibits this, or results from this," wrote C. S. Lewis.

For one thing, that God became man in Jesus Christ and assumed the conditions of

this world and this life means that He is supremely concerned about those He has created in His own image.

The skies hung low when Jesus was born. Men felt imprisoned by the planets. They lived in terror of a closed universe, a fixed fate. Astrology, that ancient pagan religion of fatality, imprisoned the minds of the masses.

But as Martin Scharlemann wrote, "God sent a star to cut across the world of planets and to lead the Wise Men to a manger. There all their wanderings ceased. Later Paul could speak of being persuaded that neither height nor depth, nor planet at its zenith or nadir, could separate him from the love of God in Christ Jesus. His life and world were open toward the Creator, who was also the Redeemer."

This is the truth Christmas proclaims. It is needed in today's world more than ever.

There are more blinded followers of astrology in the twentieth century than there were in the first century. And the same light of truth that shattered the false claims of astrology in the first century will shatter it in the twentieth.

At the heart of the universe there is not blind fate or law without purpose. At the heart of the universe there is Love personified, who cares for the individual and gives, and suffers, and transforms.

Someone has summarized the gifts God gave that first Christmas. They are gifts He is continually giving to those who receive Him:

Light in the midst of darkness. The Saviour came "to give light to them that sit in darkness and in the shadow of death" (Luke 1:79).

Joy in the midst of sorrow. The Christmas angel's message was, "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:14).

Life in the midst of death. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Glory in the midst of shame. John wrote, "And we beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

Salvation in the midst of sin. The angel's directive to Joseph was, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Life has its high moments: moments of light such as never were seen in earth or sky; the glow and the glory. Then the angels go away. We don't live on the mountaintop. The high moments are to lead us to the One who is the Lord of all life.

Blight before Christmas? For multitudes this may be all it means. But this is to miss the meaning of it all.

Christ still comes to His own. Many receive Him not. But to those who receive Him, He gives power to become the children of God—even to those who believe on His name (John 1:11-12). □

When the Angels Went Away

Luke's comment about the ending of the angels' song at the birth of Jesus has often been noted: "It came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15).

Nothing could have equalled the dramatic announcement the heavenly messenger brought those shepherds that night. "The glory of the Lord shone round about them:" we are told, "and they were sore afraid" (verse 9).

The angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (verses 10-11).

This was the word for which the people of God had waited for almost a thousand years—and particularly during the 400 silent years between Malachi and Matthew, when no prophet's voice was heard.

The single messenger who brought the first word was joined by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (verses 13-14).

Good news, great joy, a Saviour, peace, goodwill—this was what the hearts of men had sought for centuries.

Then the angels went away. The heavenly light faded from the sky. The glory of the Lord grew dim.

It might all have ended there as far as the shepherds were concerned. They had seen the light. They had heard the good news. They had felt the glory. But the angels went away.

Life has its high moments: moments of light such as never were seen in earth or sky; the glow and the glory. Then the angels go away. We don't live on the mountaintop.

But the story doesn't end when the angels go away. That's when it really begins. The shepherds "came with haste, and found Mary, and Joseph, and the babe lying in a manger" (verse 16).

God gives us high moments of insight and exaltation. We thank Him for them. But when the angels go away, we find Him still hallowing the humble. The manger—just a common trough or box to hold hay for the cattle—is the resting place of the Lord of glory.

After all, this is what the high moments are for. They are to lead us to the One who is the Lord of all life—the humble as well as the high, the lowly as well as the lordly.

The angels, you see, are not originators of the message. They are bearers. They bring word of the One in whom we live and move and have our being.

Some people never get beyond the angels. They stay in the fields and wait for the angels to come back. They are like the children of whom the Apostle Paul wrote who give their allegiance to the schoolmaster but do not follow when he would lead them to Christ.

There are multitudes of angels at Christmastime. Most of them are synthetic. Some of them are real. But none of them can take the place of the Babe in the manger.

The angels go away. They always do. What we are left with is what really counts.

The shepherds found Mary, and Joseph, and the Babe. They also found a mission. "They made known abroad" what they had seen, and heard, and above all, what they had found. And those who heard it wondered.

The shepherds returned to their tasks. But they returned "glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (verse 20).

When the angels go away, we also must go on into a new year to live under the hand of God. Blessed twice over are we if we hear the message of the angels, find the One of whom they speak, and go out to bear witness to what we have seen and heard, glorifying and praising God. □

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 FINKBEINER, A. J. (C) c/o NPH*
 ♦FISHER, WILLIAM. (C) c/o NPH*
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 FOWLER, PAUL & SANDRA. (C) c/o NPH*
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 FRODGE, HAROLD C. (C) R. 1, Geff, Ill. 62842
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 ♦GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill. 61853
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 ♦GLAZE, HAROLD. (C) 4901 Haywood, North Little Rock, Ark. 72117
 ♦GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
 ♦GORMANS, THE SINGING (CHARLES & ANN). (R) 5125 Patterson Dr., Louisville, Ky. 40219 (Full-time)
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 ♦GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
 ♦GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
 HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
 HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
 HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
 HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
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 ♦HEASLEY, JIMMY & FERN. (C) c/o NPH*
 HEGSTROM, H. E. (C) c/o NPH*
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 HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
 ♦HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguiar Dr., Pasadena, Calif. 91107
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 HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404

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 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
 HOOTS, BOB. (C) c/o NPH*
 HOSTETLER, RAY. (C) 235 McCormick St., La Rue, Ohio 43332
 HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
 HUBARTT, LEONARD. (C) 1333 Elna Ave., Huntington, Ind. 46750
 ♦HUFF, PHIL W. (C) 208 N. East St., Vanlue, Ohio 45890
 HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
 HUGHES, HENRY B. (C) c/o NPH*
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 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 HYSONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
 ♦IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 2 Vicksburg, Mich. 49097
 INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle-roi, Pa. 15022
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
 ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
 ♦JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
 JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
 JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
 JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
 KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
 ♦KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
 ♦KILLEN, ALLEN R. (C) c/o NPH*
 ♦KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
 KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
 LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
 LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
 LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
 ♦LAW, DICK & LUCILLE. (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008
 ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 ♦LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
 LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
 LESTER, FRED R. (C) c/o NPH*
 LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
 LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
 ♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
 LIVINGSTON, J. W. (C) c/o NPH*
 LONG, WILMER A. (C) Fassenden, N.D. 58438
 ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
 MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
 MACK, WILLIAM M. (C) R. 2, Union City, Mich. 48094
 MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
 MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
 MANNING, C. M. (C) Box N, Maysville, Ky. 41056
 MARTIN, PAUL. (C) c/o NPH*
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 MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
 MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
 McCULLOUGH, FORREST. (C) c/o NPH*
 McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
 McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
 McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
 McWHIRTER, G. STUART. (C) c/o NPH*
 MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
 MEEK, WESLEY, SR. (C) R. 2, Box 109A, Edmond, Okla. 73034
 ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
 ♦MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
 ♦MICKEY, BOB. (C) 504 N. 8th St., Lamar, Colo. 81052
 ♦MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606

MILLHUFF, CHARLES. (C) c/o NPH*

MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043

MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157

MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832

MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041

MOULTON, M. KIMBER. (C) c/o NPH*

MULLEN, DeVERNE. (C) 87 Wilstead, Newmarket, Ontario, Canada

MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138

MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504

NEFF, LARRY & PATRICIA. (C) 825 N. Water St., Owosso, Mich. 48867

NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756

NEUSCHWANGER, ALBERT. (C) c/o NPH*

NORRIS, ROY & LILLY ANNE. (C) c/o NPH*

NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005

NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520

O'BRYAN, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)

OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116

OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097

PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525

PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*

PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada

PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139

PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340

PICKERING FAMILY. (C) c/o NPH*

PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832

PITTENGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875

POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706

POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*

POUSH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355

POWELL, CURTICE L. (C) 3262 Crimmon Rd., R. 4, Mansfield, Ohio 44903

POWELL, FRANK. (C) Box 72, University Park, Ia. 52595

PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572

PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008

PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915

PRICE, JACK L. (C) Box 143, Paragould, Ark. 72450

PRICE, JOHN. (C) c/o NPH*

PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209

QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809

RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542

JANUARY SLATE

(As reported to Visual Art Department)

ARMOLD: Ardmore, Okla., Jan. 3-9; Griggsville, Ill., Jan. 16-23; Mansfield, Ill., Jan. 24-30

ARMSTRONG: Lovington, N.M. (1st), Jan. 2-9

BAILEY, C.D.: Paden City, W. Va. (1st), Jan. 3-9; Columbus, Ohio (Bellows), Jan. 12-16; Muncie, Ind. (Emmanuel), Jan. 17-23; Rock Island, Ill. (Quad-City Youth Cru.), Jan. 24-30

BATTIN: Kailua, Hawaii, Jan. 2-9; Honolulu, Hawaii, Jan. 10-16; Hanapepe, Hawaii, Jan. 17-23; Kahului, Hawaii, Jan. 27-30

BERTOLET: Ft. Myers, Fla. (1st), Jan. 11-16; Wellborn, Fla., Jan. 18-23; Lake Wales, Fla., Jan. 25-30

BOHI, JAMES: Cape Town, S. Africa (Dist. Camp), Dec. 28—Jan. 3; Cape Town, S. Africa (city-wide), Jan. 7-9; Port Elizabeth, S. Africa (city-wide), Jan. 12-23; Lakeland, Fla. (city-wide), Jan. 25-30

BOWMAN: Charleston, W. Va. (Loudendale), Jan. 1-9; Albany, Ohio, Jan. 16-23

BROWN, CURTIS: Woodward, Okla. (1st), Jan. 5-9; Ponca City, Okla. (1st), Jan. 12-16; Enid, Okla. (1st), Jan. 19-23; Oklahoma City, Okla. (Lakeview Park), Jan. 26-30

BROWN, ODELL: Nacogdoches, Tex., Jan. 24-30

BROWN, ROGER: Columbus, Ind. (1st), Jan. 7-9; Bluford, Ill. (Markham City), Jan. 10-16; Milwaukee, Wis. (1st), Jan. 21-23; Davenport, Ia. (Quad-City), Jan. 24-30

CLINE: Dayton, Ohio (Maryland), Jan. 11-16; Covington, Ky. (Eastside), Jan. 25-30

RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842

RAYCROFT, R. N. (C) c/o NPH*

REEDY, J. C. (C) 269 N. Newcomb St., Porterville, Calif. 93257

RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203

RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302

RIST, L. O. (C) 3454 Richard Ave., Grove City Ohio 45841

ROBINSON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627

RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210

ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257

SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221

SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701

SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730

SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641

SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Meircoe Cir., Ft. Lauderdale, Fla. 33312

SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101

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SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117

SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003

SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351

SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276

SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537

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COOK, DON: Bakersfield, Calif. (Brentwood), Jan. 2-14; Fallon, Nev., Jan. 16-30

COOK, LEON: Seminole, Fla. (Lake Seminole), Jan. 2-9

COX: Odessa, Tex., Jan. 2-9; Hope, Ark., Jan. 16-23; Donalsonville, Ga., Jan. 30—Feb. 6

DARNELL: Clinton, Ia., Jan. 3-9; Canton, Ill., Jan. 13-23; Cincinnati, Ohio (God's Bible School), Jan. 24-30

DAVIS: Boonville, Ind., Jan. 25-30

DENNIS, DARELL: Crooksville, Ohio, Dec. 30—Jan. 9; Moravia, Ia., Jan. 11-16; Carthage, Ind. (Wes.), Jan. 25-30

DISHON: Gallatin, Tenn. (1st), Jan. 31—Feb. 6

DUNMIRE: Orangeburg, S.C. (1st), Jan. 18-23; Brandon, Fla., Jan. 25-30

DUNNINGTON: Des Moines, Ia. (Eastside), Dec. 27—Jan. 2; Indianapolis, Ind. (Northside), Jan. 7-9; Clermont, Ind., Jan. 10-16; Collinsville, Ill. (1st), Jan. 19-23; Seymour, Ind. (1st), Jan. 24-30

EVERLETH: Brooksville Wes. Camp, Jan. 13-23

FELTER: Monroe, Mich. (Bap.), Dec. 31—Jan. 9; Columbus, Ohio (Wes.), Jan. 16-23; Marion, Ind. (1st) Jan. 24-30; N. Jackson, Ohio, Jan. 31—Feb. 6

FILES & ADAMS: Harrington, Del., Jan. 2-9; Fawn Grove, Pa., Jan. 11-16

FINGER: Sistersville, W. Va., Jan. 21-30

FINKBEINER: Germany, month of Jan.

FISHER: Tucson, Ariz. (1st), Jan. 9-16; Phoenix, Ariz. (Biltmore), Jan. 23-30

FORD: Belle Glade, Fla., Jan. 1-9

FRODGE: Mt. Carmel, Ill., Jan. 3-9

GAWTHORP: Estill Springs, Tenn. (1st), Jan. 24-30

SWAERENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914

TAYLOR, EMMETT E. (C) c/o NPH*

TEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhart, Ind. 46514

THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054

THOMAS, FRED. (C) c/o NPH*

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THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315

THOMPSON, WILLIAM E. (C) 11308 E. Madison, Apt. 14, Spokane, Wash. 99206

TODD, CHESTER F. & MARJORIE. (C) c/o NPH*

TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101

TRIPP, HOWARD M. (C) c/o NPH*

TUCKER, RALPH, JR. (C) c/o NPH*

UNDERWOOD, G. F. & MRS. (R) 150 Shadyline Circle Ct., Warren Ohio 44483 (full-time)

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VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072

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WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228

WALKER, LAWRENCE C. (C) c/o NPH*

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WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653

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WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061

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WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506

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WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042

WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601

YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501

YOUNGER, I. F. (C) c/o NPH*

ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

(C) Commissioned

(R) Registered

◆ Preacher & Song Evangelist

◆ Song Evangelist

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

JETER: Antigua, West Indies, Jan. 2-9; Dominica, West Indies, Jan. 10-16
 KELLY: Grand Bay, Ala., Jan. 31—Feb. 6
 KEMPER: St. Helens Ore., Jan. 6-16; Moses Lake, Wash., Jan. 23-30
 LANIER: Pennville, Ind. (Chr. Pil.), Jan. 2-16; Portland, Ind. (Evan. Meth.), Jan. 19-30
 LASSELL: Palos Hills, Ill. (Chicago), Jan. 1-2; Shreveport, La., Jan. 7-16; Indianapolis, Ind. (Bridgeport), Jan. 18-23; Austin, Ind., Jan. 24-30
 LAXSON: Savannah, Ga., Jan. 4-9; Orlando, Fla., Jan. 10-16
 LINDER: Plymouth, Ind., Jan. 16-23
 LIPKER: Lancaster, Ohio (1st), Jan. 27—Feb. 6
 LUSH: Chandler, Ariz. (1st), Jan. 5-9; El Paso, Tex. (1st), Jan. 11-16; Texarkana, Ark. (1st), Jan. 25-30
 MANLEY: Grand Rapids, Mich. (West Side), Jan. 10-16; Alexandria, Ind., Jan. 17-23; Ft. Wayne, Ind. (zone), Jan. 24-30; Marion, Ind. (Lincoln), Jan. 31—Feb. 6
 MARTIN, PAUL: Nampa, Idaho (Franklin Rd.), Jan. 4-9; El Cajon, Calif., Jan. 11-16; San Diego, Calif. (Univ. Ave.), Jan. 17-23; Bloomington, Calif., Jan. 24-30
 MARTIN, W. DALE: Covington, Ga. (1st), Jan. 3-9; Springfield, Ohio (Erie), Jan. 25-30
 McCULLOUGH: Savannah, Ga. (Central), Jan. 4-9; Orlando, Fla. (1st), Jan. 10-16; Tabor, Ia., Jan. 20-23; Newton, Ia., Jan. 25-30
 McDOWELL: Sun Valley, Calif., Jan. 26-30
 McWHIRTER: Jacksonville, Fla. (Panama Park), Jan. 4-9; Gastonia, N.C., Jan. 11-16; Winterhaven, Fla., Jan. 18-23; Titusville, Fla., Jan. 24-30
 MICKEY: Sullivan, Mo., Jan. 24-30
 MILLHUFF: Cape Town, S. Africa (Dist. Camp), Dec. 28—Jan. 3; Cape Town, S. Africa (city-wide), Jan. 7-9; Port Elizabeth, S. Africa, Jan. 12-23; South Africa Dist. Tour, Jan. 24-30
 MOULTON: Norwalk, Calif., Jan. 2-9; Highland Calif., Jan. 10-16; Yuma, Ariz. (1st), Jan. 17-23; Hawthorne, Calif., (1st), Jan. 24-30; Eureka, Calif. (1st), Jan. 31—Feb. 6
 MULLEN: Temple City, Calif., Jan. 2-9; Buena Park, Calif., Jan. 11-16
 MYERS, HAROLD: Parma, Mich. (Wes.), Jan. 18-23;

Jackson, Mich. (1st), Jan. 25-30
 NEFF: Blissfield, Mich. (1st Un. Br.), Jan. 7-16; Terre Haute, Ind. (Greenwood Wes.), Jan. 17-23
 NEUSCHWANGER: Phoenix, Ariz. (Deer Valley), Jan. 10-16; Auburn, Wash. (Federal Way), Jan. 17-23; Longview, Wash., Jan. 24-30
 PARR: Canton, Ill. (Free Meth.), Jan. 16; Terre Haute, Ind. (North Side), Jan. 22-23; Burlington, Ia. (Flint Hills), Jan. 25-30
 PASSMORE: Milton, Pa. (Wes.), Dec. 30—Jan. 2; Fayette, Ohio, Jan. 11-16; Columbus, Ohio (Obetz), Jan. 18-23; Sarasota, Fla. (1st), Jan. 27—Feb. 6
 PHILLIPS: Lexington, Ky., Jan. 2-9; Grinnell, Ia., Jan. 11-16; Terre Haute, Ind. (Northside), Jan. 18-23; Moultrie, Ga., Jan. 25-30
 PIERCE: Estill, S.C., Jan. 11-16; Beaufort, S.C., Jan. 21-30
 POTTER, LYLE: Maywood, Calif., Jan. 16-19
 PRICE, JOHN: North Pekin, Ill., Jan. 24-30
 QUALLS: Shelbyville, Ind. (1st), Jan. 4-9; Fostoria, Ohio (U.B.), Jan. 11-16
 RAKER: Bath, Ill., Dec. 26—Jan. 2
 RICHARDS: Milltown, Ind., Jan. 7-9; Angola, Ind. (inter.), Jan. 15-16; New Castle, Ind. (Broad St.), Jan. 17-23; Corydon, Ind., Jan. 28-30
 RIST: Grove City, Ohio, Jan. 11-16; Westlake, Ohio (Parkside), Jan. 18-23
 ROBISON: Vienna, W. Va. (U. Meth.), Jan. 1-23
 ROTHWELL: Kerala and Maharashtra, India, Jan. 1-12
 SCHOONOVER: Garnett, Kans., Jan. 17-23; Independence, Mo. (Trinity), Jan. 24-30; Lawson, Mo. (Canaan Hill), Jan. 31—Feb. 6
 SCHULTZ: Benton, Ark., Jan. 13-23; Farmer City, Ill., Jan. 26—Feb. 6
 SEXTON: Paintsville, Ky., Jan. 19-23
 SHARPLES: Lynden, Wash., Jan. 9-16; Woodland, Wash. (1st), Jan. 18-23; Brookings, Ore. (1st), Jan. 24-30
 SHAVER: Charleston, W. Va. (Calvary), Jan. 2-9; Covington, Ky. (1st), Jan. 11-16; Naz. Theo. Sem., Asst. Professor of Evan., Jan. 17—Mar. 31
 SLACK: Bedford, Ind. (1st), Jan. 3-9
 SMITH, OTTIS: Lebanon, Ohio, Dec. 31—Jan. 9; Unionville, Mich. (Colling), Jan. 11-16; Monmouth, Ill. (1st),

Jan. 18-23; Brookhaven, Miss., Jan. 25-30
 SPARKS: Logan, W. Va. (1st), Jan. 2-9; Hillsboro, Ohio (Sardinia), Jan. 13-23
 STAFFORD: West Monroe, La. (Wes.), Jan. 5-16; Ponchatoula, La. (Bible Hol.), Jan. 20-30; Zoarville, Ohio, Jan. 31—Feb. 6
 STEPHENS: Paris, Tex. (1st), Jan. 26-30
 STOCKER: Minneapolis, Minn., Jan. 2-9; Vallejo, Calif. (Hillcrest), Jan. 12-23; Petaluma, Calif. (1st), Jan. 27—Feb. 6
 STRICKLAND: Miamisburg, Ohio (1st), Jan. 10-16; Dayton, Ohio (Drexel), Jan. 17-23
 SWEARENGEN: Colorado Springs, Colo. (Eastborough), Jan. 17-23; Waco, Tex. (1st), Jan. 24-30; Potomac, Ill., Jan. 31—Feb. 6
 TAYLOR: Post, Tex. (1st), Jan. 4-9; Stuart, Okla. (Friendship), Jan. 11-16
 THOMAS: Sandwich, Ill., Dec. 28—Jan. 2; Ocala, Fla. (Silver Springs), Jan. 31—Feb. 6
 TOMPKINS: Osceola, Ark., Jan. 7-9; Baytown, Tex. (Virginia), Jan. 11-16; Little Rock, Ark. (Cedar Lane), Jan. 18-23; Corsicana, Tex., Jan. 25-30
 TRIPP: South Lebanon, Ohio, Jan. 10-16; Lithopolis, Ohio, Jan. 18-23; Tampa, Fla. (Forrest Hills Wes.), Jan. 31—Feb. 6
 WALKER, LAWRENCE: Southern Calif., month of Jan.
 WARD: San Benito, Tex. (1st), Jan. 2-9; McAllen, Tex., Jan. 10-16; Amarillo, Tex., Jan. 21-30
 WEST: Beech Grove, Ind., Dec. 31—Jan. 9; Amarillo, Tex. (S. Georgia), Jan. 18-23; Pensacola, Fla., Jan. 26—Feb. 6
 WILLIAMS: Moore, Okla., Jan. 17-23; Eureka, Kans., Jan. 24-30; Hays, Kans., Jan. 31—Feb. 6
 WOODWARD: Ft. Valley, Ga. (1st), Jan. 14-23; Rock Hill, S.C. (W. Main), Jan. 28—Feb. 6
 WYMAN: Colombia, S. America (Inter-American Mission), Jan. 1—Feb. 6
 WYRICK: Frankfort, Ky. (Capital), Jan. 4-9; Charleston, W. Va. (Alum Creek), Jan. 11-16; Fayetteville, N.C., Jan. 18-23; Louisville, Ky. (Radcliff), Jan. 25-30
 ZIMMERLEE: Fredericktown, Mo., Jan. 13-23; Malden, Mo., Jan. 27—Feb. 6

MOVING MINISTERS

Robert E. Bishop from Denhoff and Tuttle, N.D., to Crawford, Neb.
 Robert C. Brewer from Penn Yan, N.Y., to Bradford (Pa.) Bolivar Drive.
 Glenn D. Brunson from Custer, Okla., to Knowles, Okla.
 Elmer J. Brunton from Dartmouth, Nova Scotia, Canada, to St. Louis Grace.
 William D. Duke from Phoenix Paradise Valley to Houston Woodsdale.
 Dale Fish from Mid-America Nazarene College to Brunswick, Mo.

Frank Hocking from Jefferson, Tex., to Ephrata, Wash.
 D. L. Huffman from Brookhaven, Miss., to Dexter (Mo.) First.
 Earl D. Hyatt from Chattanooga (Tenn.) Look-out Valley to Tullahoma (Tenn.) Brownington.
 Harold L. Kenney from Sioux City (Ia.) First to East Peoria, Ill.
 James E. Lighty from Columbia, Miss., to Avon Park, Fla.
 L. F. McLaughlin, Jr., from Scottsdale, Pa., to Pottstown, Pa.
 Clint Mitchell from Dallas Irving Faith to Par-

sons, Kans.
 Eugene Myers (assistant pastor) from St. Louis Lemay to Redford, Mo.
 Coy O. Presson from Hannibal (Mo.) First to Sikeston (Mo.) First.
 Dean Rankin from Knox, Pa., to Jefferson, Pa.
 V. J. Shetler from High Point (N.C.) First to New Lenox, Ill.
 Carl D. Smith from Panama City (Ala.) Parkway to Middleton (Ind.) Cowan.
 Larry W. Spraker from Guynn's Island, Va., to Chesapeake (Va.) First.
 Gerald Vaught from Fithian, Ill., to Cincinnati Chase Avenue.
 Artie Whitworth from Moberly, Mo., to Hannibal, (Mo.) First.
 K. Ray Wilson from Bloomington (Ind.) Miller Drive to Winamac, Ind.

Correction

Clarence Dishon is not moving from Granite City (Ill.) St. Paul, as reported in November 24 Herald.

January 2, 1972

Family Altar Sunday

One of the most important emphases for maintaining a Christian home today is the family altar. The

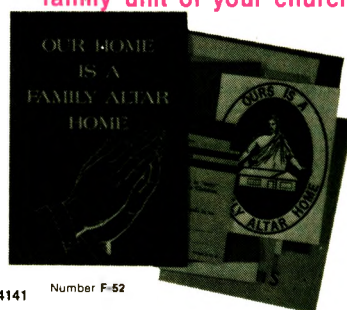
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serves as an effective reminder of this and should be in the home of every family unit of your church.



Number F-52

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STUDENTS FROM BINCO WITNESS OUTSTANDING RESULTS

Students of the British Isles Nazarene College, Manchester, England, are assisting in one of the local schools. Just before Sunday school sessions begin, students go out on the streets and invite youngsters to attend, and when possible, bring them with them.

The next Sunday, students go back to follow up on prospects. The Sunday before this program was started, there were 19 in the Sunday school. The second Sunday there were 98 in the small church. The church is now having to negotiate the renting of a school to hold the crowd. □

THE ROSE PARADE'S WITNESS FOR CHRIST

sage that pointed people to Christ. Addressing some 3,000 people at the forty-first Annual Kiwanis Kickoff Luncheon the day before the parade and game, on the subject "Football and the Game of Life," Dr. Graham said, "I've picked my team; I'm partisan. I know whom I'm rooting for, and playing for, and I know we're going to win. We may lose a scrimmage or two; we may be blocked; we may be hit hard; we may at times be pushed back for losses; and at times we may fumble the ball, but ultimately my team will win. Because we have a Captain who never lost a game."

The selection of Dr. Graham as grand marshal seemed to touch everyone for good.

Biggie Munn, director of athletics at Michigan State University, wrote to Mr. Shingler, "Tremendous congratulations to you for having the finest parade and organization that I have seen in 21 years. . . . Your selection of Billy Graham as your grand marshal was another 10 strokes, and bringing the facts of Christianity to the public and to our country is so greatly needed in order to save our civilization."

A former professional football star, now sports editor of a large midwest newspaper, wrote to Mr. Shingler:

"From a strictly personal standpoint, the highlight of the trip was having Billy Graham shake my hand as I went to and came back from the microphone at the kickoff luncheon. I commend you highly on bringing Mr. Graham to the tournament as grand marshal and I'm sure you deserved all of the satisfaction and joy that being associated with him meant."

A seminary professor wrote:

"My eyes filled with tears and the beat of my heart quickened as I listened to you and Billy give your testimonies. It was a great day for Christians, that is, those whose lives have been gloriously and indisputably changed by the power of the indwelling Christ."

There were other touches of faith present also. Stanford Coach John Ralston and Ohio State Coach Woody Hayes were both presented special editions of the New Testament by the American Bible Society and autographed by Dr. Graham.

The same Testaments were given to the Rose Queen and her six princesses, who used them for Bible study and prayer before many of the functions where they were present. Pasadena College students Paula Hubbard and Janet Hagemeyer and Temple City high school student Debbie Gilmore—Nazarene girls in the tournament queen's court—brought their own personal radiance and faith to the court. Their selection out

of 472 coeds was on their own appearance and personality, since the contestants were known to the Queen's Selection Committee only by a registration number.

The Christian message was there. Bill Bright, president of Campus Crusade for Christ, whose personnel were busy moving up and down Colorado Street in personal witness, reported that they received approximately 400 signed decisions for Christ.

Billy Graham wrote, "I had not realized how extensive and intensive the Tournament of Roses was. It was an 'experience' and a 'happening' that has left unforgettable memories that we will cherish all our lives."

And the influence of it all still goes on. Mr. Shingler has a photo album with pictures of himself and Dr. Graham and other personalities from the parade that he carries with him when he travels, which he does often. A few pictures shared with the person seated beside him opens the door for telling his faith in Jesus Christ.

Lewis Shingler is a busy man. Beyond his local business responsibilities, community involvement, and service to his local church, he is on the board of directors of the Nazarene Bible College in Colorado Springs, Colo., and has been in wide demand as a speaker at district laymen's retreats.

I asked him, "Lewis, what are your feelings now as you look back on your experiences with the Tournament of Roses and your term as president?"

His answer was, "I shall ever be grateful for having followed the deep conviction that my choice of a grand marshal should be a person who would most effectively witness for Jesus Christ. I am so happy that Dr. Graham accepted the invitation. The results have been better received and of more lasting value than I had ever imagined. Today, with the frequent reference to the parade made by Dr. Graham, and my opportunities to witness at laymen's retreats and elsewhere, the witness continues. 'For unto whomsoever much is given, of him shall be much required' (Luke 12:48), seemed appropriate as my particular scripture all year long."

And Lewis Shingler is deeply grateful that Christ was so honored.

Wrote General Superintendent Dr. Eugene L. Stowe: "You have certainly represented our church and our Christ in a very splendid way."

Said a local businessman who worked with him: "It seems to me that you did manifest all of those higher elements that the tournament should and does, I'm sure, stand for. It was a joy to have a head man with the appreciation for integrity, understanding, gentleness, unselfishness, and, oh, so many favorite assets that come rather infrequently and in small quantities these days." □

1971 DISTRICT ASSEMBLY REPORTS



Dr. Edward Lawlor ordained the following ministers from the West Virginia District: (l. to r.) Richard Reynolds, Jerry Bush, William J. Smith, Robert Schmidt, George Branch, Joseph Larue, and Ronald Graham.

WEST VIRGINIA

The thirty-second annual assembly of the West Virginia District was held at Summersville, W. Va., with Dr. Edward Lawlor, presiding general superintendent.

District Superintendent M. E. Clay reported \$1,943,078 raised for all purposes, representing an increase of \$191,988. The district gave 10.4 percent for world evangelism. Churches received 672 members by profession of faith for a 204 net gain. The Sunday school average showed an increase of 654 for a total of 11,566. Dr. M. E. Clay was elected to a four-year term with a near-unanimous vote.

The following were elected to the advisory board: (elders) T. James Boshell, John Hancock, and Oval Stone; (laymen) Donald Estep, Dallas Moore, and Elmer Snodgrass.

Mrs. M. E. Clay was elected president of the NWMS, and Morton Estep was elected president of the NYPS. John F. Hay was elected chairman of the church schools board. □

INDIANAPOLIS

The forty-sixth annual assembly of the Indianapolis District was held at the district center, Camby, Ind. General Superintendent Edward Lawlor ordained Jimmy Bailey, Homer Joe Brooks, Lawrence Carathers, Max Mitchell, and Samuel Stewart.

District Superintendent C. Ross Lee, completing the third year of an extended term, reported a gain of 203 in membership and a total amount of \$1,966,979 raised for all purposes. The per capita giving was \$287.

Elected to the advisory board were (elders) Duane Landreth and Kenneth Jewell; (laymen) Homer Maddox and Ray Marlin.

Mrs. C. Ross Lee was elected to head the NWMS, and Rev. Jerry Short was elected president of the NYPS. Rev. James E. Palmer was elected chairman of the church schools board. □

VIRGINIA

The thirtieth annual assembly of the Virginia District was held at the district center with General Superintendent Eugene L. Stowe presiding. He ordained Stephen Loyd Oliver, David Grant Dooley, and Larry W. Spraker. Lila Critcher became a consecrated deaconess.

District Superintendent Gene Fuller, completing the second year of an extended call, reported an increase of \$152,604 in the giving for all purposes. The district became a "10 percent for world missions" district. Two new churches were started on the district, at Martinsville and Buckingham. The district showed a gain of 233 members. A total of 370 members were received on profession of faith. The Sunday school showed a gain of 457 per Sunday.

(Elders) A. H. Johnson and William Ballew were elected to the advisory board with (laymen) Raymond A. Carr and J. E. Fox.

Elected to head the NWMS was Mrs. Gene Fuller. Rev. George Stevenson was elected president of the NYPS. Elected chairman of the church schools board was Rev. E. M. Fox. □

NORTH CAROLINA

The thirty-first annual assembly of the North Carolina District was held at Burlington (N.C.) First Church under the leadership of General Superintendent George Coulter.

District Superintendent T. C. (Jack) Sanders, Jr., reported a net gain of 176 members, raising the membership to 3,827. A new home missions church was organized at Shelby, N.C., with 20 charter members.

Elected to the advisory board were (elders)

J. McCray Holmes and George Privett; (laymen) Odie Page and Landin Barlow.

Mrs. T. C. Sanders, Jr., was elected NWMS president. Rev. Larry D. Smith was elected president of the NYPS. Rev. Asa Sparks was elected chairman of the church schools board. □

LOUISIANA

Pineville (La.) First Church hosted the sixty-first annual assembly of the Louisiana District. Presiding General Superintendent Samuel Young ordained Michael Howard.

District Superintendent T. T. McCord, serving a four-year term, reported a gain in enrollment and average Sunday school attendance. He outlined goals for outreach evangelism and for giving toward world evangelism.

The following were elected to the advisory board: (elders) J. W. McClung and H. M. Foster; (laymen) D. A. Peterson and J. T. Henderson.

Elected president of the NWMS was Mrs. Sylvia McCord. Rev. Wayne LaForce was elected president of the NYPS. Rev. Donald Peal was elected chairman of the church schools board. □

DALLAS

General Superintendent V. H. Lewis presided over the sixty-third annual assembly of the Dallas District, which convened in Dallas Central Church.

District Superintendent E. L. Cornelison gave his first report to the Dallas District as its superintendent. The giving for all purposes reached a high of \$1,166,670. Significant increases in financial giving and in all areas of growth were noted.

The following were reelected to the advisory board: (elders) Clyde Ammons and J. Lewis Ingle; (laymen) Ned Thompson and Paul Anglin.

Mrs. Clyde Ammons was reelected president of the NWMS with a unanimous vote. Rev. Ark Noel was reelected president of the NYPS. Rev. Robert Nielson was elected chairman of the church schools board. □

JOPLIN

The fourteenth annual assembly of the Joplin District convened at Carthage, Mo., with General Superintendent Orville W. Jenkins presiding. He ordained Duane Snavelly and Vernon L. Fuller.

District Superintendent James C. Hester was elected to a four-year term. He reported that the district gave 10 percent for world missions. A goal of 500 new Nazarenes was presented to the district and each pastor was asked to make at least 1,200 home calls during the year.

Elected to the advisory board were (elders) Wendell Paris and J. B. Smith; (laymen) A. B. Motley and Don Van Dyne.

Mrs. Clifton Norrell was elected president of

the NWMS and Rev. James Sanders was elected president of the NYPS. Rev. Bob Lindley was elected chairman of the church schools board. □

CHILEAN

The annual assembly of the Chilean District convened at the Juan Noé, Arica, church. District Superintendent S. L. Hendrix reported the organization of the San Miguel church in the Arica area and the near completion of the La Granja Church in Santiago. He reported a 35 percent increase in church membership and a 63 percent increase in Sunday school enrollment. There was a 21 percent increase in average Sunday school attendance.

In connection with the assembly, the second annual holiness convention was held with services each night. Dr. John Cochran, district superintendent of the Argentina District, was guest speaker. The altar was lined with seekers nightly. □

NORTHWEST INDIANA

The twenty-ninth annual assembly of the Northwest Indiana District was held at the Gary (Ind.) Glen Park Church with General Superintendent V. H. Lewis presiding.

District Superintendent George Scutt reported gains in every area. Church membership reached 5,124 with a net gain of 210. The Sunday school average attendance showed a gain of 274 for a high of 6,009 and an enrollment peak of 13,765. The district raised \$1,303,101 for all purposes and gave 13.5 percent for world evangelism.

Elected to the advisory board were (elders) L. E. Myers and Kenneth V. Bateman, Sr.; (laymen) Tharen Evans and Bud Goble.

The conventions elected Mrs. George Scutt NWMS president and Rev. Oscar Sheets president of the NYPS.

Rev. Earl Roustio was elected chairman of the church schools board. □

BRAZILIAN

The twelfth assembly of the Brazilian District was held in Campinas, Sao Paulo, Brazil, with Dr. Earl E. Mosteller presiding.

He reported a 21 percent gain in full membership and a combined net gain of full and probationary membership of 1,031. Financial giving reached \$26,680 for a 27 percent gain. Brazil is an honor Sunday school district with a 21 percent increase in Sunday school average attendance. □

GUATEMALA-HONDURAS

The forty-fifth annual assembly of the Guatemala-Honduras District was held in Guatemala City, November 9-11, with General Superintendent Eugene L. Stowe presiding. He ordained five ministers. There were 11 ministers given new district licenses.

James Hudson, field superintendent, reported a 10 percent increase in church membership for a full membership of 3,305 and not including probationary members. The average Sunday school attendance reached 7,784, representing a new gain of 25 percent.

Two new churches were organized. All 43 churches and 27 missions were reported to be self-supporting.

During the assembly, there was a dedication of the corner lot in downtown Guatemala City which will be

the site for a Nazarene bookstore, district offices, and a new downtown church.

A new evangelistic center has been opened in Guatemala City to minister to university students. □



Quartet from Central American Nazarene Seminary, San Jose, Costa Rica. The group sang during the assembly.

Pictured are five men ordained by Dr. Eugene L. Stowe—first row—Juan Lrecas, Jacobo Garcia, Fidencio Alvarado, Alfonso Barrientos (district superintendent), and Daniel Ac. Back row—James Hudson, Dr. Eugene L. Stowe, and Danilo Soles.



GEORGIA

General Superintendent Edward Lawlor presided over the fifty-seventh annual assembly of the Georgia District, held at Warner Robins (Ga.) First Church. He ordained Jay Richard Smith.

District Superintendent Jack H. Lee, completing the first year of an extended term, reported 569 members received by profession of faith. The district showed a net gain of 410 in membership for a total of 6,353. The Sunday school average attendance increased 183 per Sunday. Total giving for all purposes was \$1,329,175 with \$125,670 going to general interests. Giving for all purposes showed an increase of \$295,737 over the previous year.

Elected to the advisory board were (elders) Bruce B. Hall and James B. Hubbard; (laymen) Homer J. Adams and J. G. Foskey.

Mrs. Robert Huff was elected president of the

NWMS and Rev. Gerald Parmer was elected to head the NYPS. Rev. James B. Hubbard was elected chairman of the church schools board. □

NICARAGUA-COSTA RICA

A summary report for 1971 from the Nicaragua-Costa Rica District gives the following facts: Evangelistic campaigns have been held throughout Nicaragua. There have been new churches established, new converts won, and additional preaching points reached.

Fifteen ministers were ordained during the visit of General Superintendent Eugene L. Stowe.

There were 23,792 patients treated in two clinics. Seven graduated from the Bible school and all of these are serving pastorates. There are seven Nicaraguans attending seminary in San Jose, Costa Rica.

Several areas have had new constructions during the year. □

SOUTHWEST OKLAHOMA

Oklahoma City Trinity Church hosted the twenty-third annual assembly of the Southwest Oklahoma District. Presiding General Superintendent Eugene L. Stowe ordained Larry Boatman, Larry Hall, Edwin Porter, Daniel Wheelock, Larry Cox, John Briscoe, Robert Hayes, David Black, Jimmie Dillow, and Edna Mabry.

In his twenty-third annual report, District Superintendent W. T. Johnson announced gains in all departments. Giving for all purposes totalled \$1,184,545, with \$108,184 given for General Budget and specials. Church membership increased 140 and the Sunday school average attendance showed a gain of 120 with an increase in enrollment of 834.

The following were elected to the advisory board: (elders) J. L. Woolman and R. L. Sumner; (laymen) W. K. Garrett and James Emmert.

Conventions elected Mrs. W. T. Johnson president of the NWMS and Rev. Robert L. Williams president of the NYPS.

Rev. Robert L. Swanson was elected chairman of the church schools board. □

SOUTH ARKANSAS

Little Rock (Ark.) First Church was the meeting place for the nineteenth annual assembly of the South Arkansas District. General Superintendent Orville W. Jenkins ordained Rufus E. Beckum, Wayne H. Brown, James P. Barnard, Albert T. Butler, Aultus M. Block, and William D. Wright.

Rev. Thomas M. Hermon, district superintendent, reported 348 members received by profession of faith. The Sunday school average showed a gain of 237 and an enrollment gain of 255. The district raised \$837,372 for all purposes, a gain of \$80,185. Rev. T. M. Hermon has completed the second year of an extended term.

Elected to the advisory board were (elders) Gerald Green and Wayne Gash; (laymen) C. R. Sawrie and L. L. Stivers.

Mrs. Kay Hermon was elected president of the NWMS, and Rev. Bob Huffaker was elected to lead the NYPS. Rev. Jay Ahlemann was elected chairman of the church schools board. □

NEW YORK

The sixty-fourth annual assembly of the New York District was held at Kingston, N.Y., with General Superintendent Samuel Young presiding. He ordained Thomas T. Long.

District Superintendent Jack H. White, completing the second year

of a four-year term, reported \$684,065 raised for all purposes, representing a net increase of \$56,572. The district gave 10.6 percent for world evangelism. A net gain of 163 members was realized. A total of 273 members were received by profession of faith. The Sunday schools showed a 12.4 percent gain in average attendance.

Elected to the advisory board were (elders) Clarence C. Jacobs and Neale O. McClain; (laymen) Raymond Reed and Lee Shevel.

Mrs. Mary White was elected president of the NWMS, and Rev. William Porter was elected president of the NYPS. Rev. Neale O. McClain was elected chairman of the church schools board. □

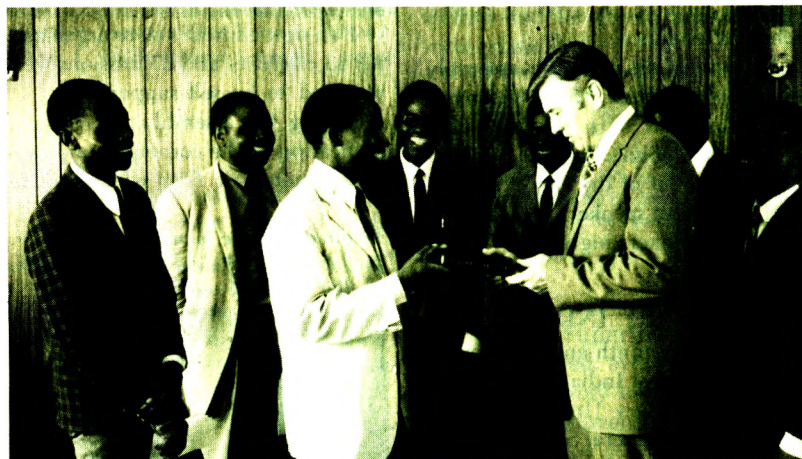
NEW CHURCHES ORGANIZED

CANADA ATLANTIC, Charlottetown, Prince Edward Island, Canada. Robert F. Woods, district superintendent.

NEW YORK, Washington, N.J. J. H. White, district superintendent.

SACRAMENTO, Manteca (Calif.) East. Kenneth Vogt, district superintendent.

SAMOAN ISLANDS, Lotopa, Western Samoa. Jerry Appleby, field supervisor. □



Rev. B. Maurice Hall, field superintendent of the Africa Central field, is shown presenting a Bible to Rev. Clever Jangara, pastor of the Tafara Church in Salisbury, Rhodesia. The Tafara Church showed the largest gain of any of the Africa Central churches during the "Touchdown '71" contest. The church, organized on August 30, 1970, averaged 53 in attendance for the first statistical year. During the six-week contest, their attendance average was 203. The average for the entire Africa Central field was 3,285 compared with an average of 2,050 for the last statistical year and 1,493 the year before. In the background of the picture are other pastors of the Salisbury area.



The Colorado Springs Trinity Church used its beautiful 12-acre Trinity Hills property as the site for an eight-week series of outdoor drive-up worship services. Arlen Brown and Pastor Ronald Rodes secured Don Cockroft, kick specialist with the Cleveland Browns and member of the church, to be kickoff speaker. Other special speakers and singers were scheduled to conduct the 8 a.m. Sunday services that followed. Associate Pastor Steve Cowdrey engineered an adequate sound system. The public was invited to "come as you are in you car." In the first service, there were 27 cars and one mini-bike with a total of 72 attenders. Forty-four of these were new people.

BOOK CORNER

GOD STILL SPEAKS IN THE SPACE AGE

By James Roy Smith. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 95 pages, paper, \$1.00



It is explosive reading. The pen of the author is loaded with both the facts and the challenge of our space age. But it is only for readers who will dare to listen and then do something with the truth. It is a call to redemptive action.

The author has earned the right to speak about our age. The facts and quotations are many and none of them is diluted. There are no terms in his spiritual vocabulary such as "cheap grace" or "an easy faith."

The spirit of the space age is vividly described with its many gods exposed. The author is not anti-science or anti-education but he puts these disciplines in their proper place in relationship to the living God.

There are no warnings of wars to come, for we are now at war. Communism is uncovered and presented as a devastating enemy in pursuit of the minds of men. The commitment of the Communist is compared to the commitment of the Christian. It is in most instances a comparison of determination over against indifference.

There is an answer to the confusing situation that exists. God still speaks! And there is hope if the Christian Church will listen and respond. This quotation says it all: "The Church's whisper must become shouts, her lethargy must become enthusiasm, and her subdued light must become a beacon set upon the hilltops of the world" (p. 95).

It is my privilege to recommend this book. I suggest that you buy one to read and reread for your own discontentment (not enjoyment). Then buy some extras to give as gifts, as I have done. You will be giving God an opportunity to speak to our space age!—RAY LUNN HANCE.

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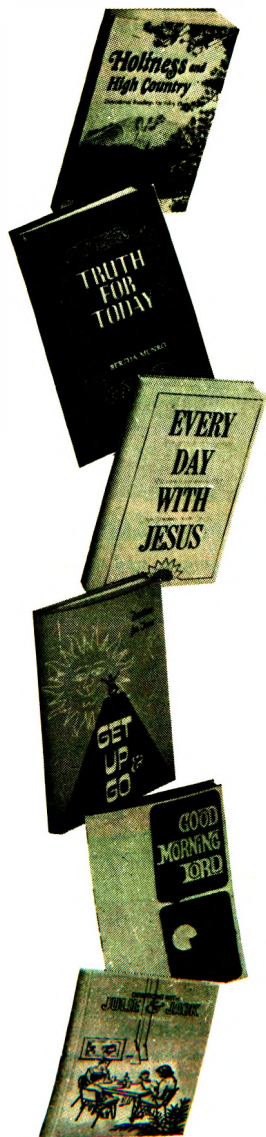
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WEST CHESTER, PA. CHURCH HONORS WORKERS

The West Chester, Pa., church recently honored its Sunday school



Mr. Myrick and Mrs. Troupe

staff during its annual workers' banquet. Mr. Ronald Myrick, Sunday school superintendent, presented the "Teacher of the Year" award to Mrs. Robert Troupe, teacher of first grade.



Mr. Myrick and Mrs. Mauger

He congratulated Mrs. Wilbur Mauger as she celebrated her fifty-second consecutive year as a Sunday school teacher. □



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

December 26—"But He's Always Coming!"
January 2—"Only a Plank—and a Prayer"

MOVING MISSIONARIES

Mr. and Mrs. J. Willis Anderson, 6355 N. Oak Ave., Temple City, Calif. 91780
Miss Elva Bates, 2203 2nd Ave., West, Prince Albert, Saskatchewan, Canada
Miss Geraldine Chappel, c/o Mrs. C. M. Chappel, 723 Sarah Dr., Decatur, Ill. 62526
Miss Fairy Cochlin, C.P. 2824, Lourenco Mar-

ques, Mozambique, Africa

Mrs. J. I. Hill, c/o Mrs. Elsie J. Mortensen, Co-hosset Stage Rd., Box 139, Chico, Calif. 95926

Dr. and Mrs. Samuel Hynd, 1 Little Orchard, Oxheath, Kent, England

Rev. and Mrs. Gordon Ingle, 3116 Chester-shire, Pasadena, Tex. 74110.

Rev. and Mrs. Earl Morgan, P.O. Box 1567, Nazareth, Israel.

Rev. and Mrs. Denny Owens, Box 199, Green-hills Post Office, Rizal, Republic of the Philippines, D-738.

Rev. and Mrs. Paul Say, 2824 Page Ave., Or-lando, Fla. 32806

Rev. and Mrs. Don Scarlett, Box 7195, Newton Park, Port Elizabeth, Republic of South Africa.

Mrs. Elizabeth Sedat, Alta Verapaz, Guatemala,

Central America.

Rev. and Mrs. D. H. Spencer, 4208 Glenda Dr., Nashville, Tenn. 37216

Rev. and Mrs. Duane Grader, Rua Castilho, 209-40 Esq., Lisbon, Portugal.

Dr. and Mrs. Kenneth Stark, P.O. Box 14, Man-zini, Swaziland, Southern Africa

Miss Christine Tarrant, P.O. Box 14, Manzini, Swaziland, Southern Africa.

Miss Dorothy Terry, P.O. Box 14, Manzini, Swa-ziland, Southern Africa

Miss Wanda Terry, 400A Hillside Ave., Apt. 3, Cincinnati, Ohio 45215.

Rev. and Mrs. Earl Wheeler, 19½ Kerr Crescent, Montego Bay 2, Jamaica, West Indies.

Miss Norma Wilson, P.O. Box 14, Manzini, Swaziland, Southern Africa

WEDDING ANNIVERSARIES

MR. AND MRS. BRUCE KIM-BRELL celebrated their fifty-first wedding anniversary at their home in Berry, Ala., where they have lived for 40 years. They are the parents of eight children, seven of which are living. They have 20 grandchildren and eight great-grandchildren. □



Mr. and Mrs. Bruce Kimbrell

Rev. and Mrs. Luther A. Cantwell celebrated their golden wedding anniversary September 4 at their home in Ponca City, Okla. All of their children were home for the occasion. Most of the grandchildren and great-grandchildren were also present. The couple were honored by the Ponca City (Okla.) St. Luke's Church when September 5 was designated "Cantwell Sunday." Their children directed the morning service.



VITAL STATISTICS

DEATHS

MARION B. DANIELS, 79, died Sept. 30 in Nampa, Idaho. Funeral services were conducted by Rev. E. J. Eichenberger. Surviving are his wife, Mabel; two sons, Rev. Harold and Rev. Bert; three grandchildren; and seven great-grandchildren.

GUY ERIE McCUBBIN, 73, died Nov. 8 in St. Louis. Funeral services were conducted by Rev. A. Roach and Rev. Paul Lloyd. Surviving are his wife, Agnes; and one son, Ronald Edward.

JOSEPHINE M. TENEYCK, 87, died Nov. 3 in Bay City, Mich. Funeral services were conducted by Rev. H. T. Stanley. She is survived by a daughter, Mrs. Ross (Dorothy) Emrick, three sisters, and four brothers.

REV. WESLEY JAMES McCCLURE, 84, died Nov. 9 in Bartlesville, Okla. Funeral services were con-

ducted in Dewey, Okla., with Rev. E. H. Sanders and Rev. Charles O. Slusher officiating. He is survived by his wife, Jennie A.; five sons, Lloyd, Henry, Lavell, John, and Herman; four daughters, Mrs. Fern Webber, Mrs. Ruby Webber, Mrs. Evelyn Derozier, and Mrs. Melba McClure; his step-mother; a half brother; 27 grandchildren; 57 great-grandchildren; and two great-great-grandchildren.

MRS. BERNICE DILLEY, 50, died Nov. 1 in Duarte, Calif. Funeral services were conducted by Rev. Kenneth Martin and Rev. Wallace Renegar. Survivors include her husband, Ted; one daughter; two grandchildren; her mother; and three brothers.

REV. HERMAN T. LUMMUS, 74, died Oct. 25 in Alexandria, La. He was an evangelist. Funeral services were held in Jena, La., by Revs. T. T. McCord, H. T. Beyers, and T. Cotton. Interment was in Bloombury, Tex. Surviving are his wife, Rev. Jessie T.; three daughters, Mrs. Grace Fairbanks, Mrs. Gladys Williams, and Mrs. Frankie

ROSE PARADE PRINCESS GIVES TESTIMONY

Following her selection to the queen's court for the annual Tournament of Roses Parade to be held January 1, 1972, Victoria Sanchez, active



Princess Victoria Sanchez

teen member at Pasadena (Calif.) Central Church, stated: "What can I say? I can only tell you what I know and what I feel. There is no way I could have accomplished this without the help of my Lord, Jesus Christ. It's a beautiful thing when you know He's holding your future in His hands. All you have to do is reach out, knowing the greatest security is when you're clasping His hand and following Him."

Princess Vicki, 18, is a freshman at Pasadena City College, Pasadena, Calif. Her studies include speech, Bible, and geography. She plans to be an airlines stewardess, but above all, a representative of Christ.

The royal court was scheduled to make 85 public appearances leading to the Rose Parade and Rose Bowl football game to be held in Pasadena, Calif., on New Year's Day. □

Hughes; seven grandchildren; seven great-grandchildren; three brothers; and one sister.

HERMAN PRICE, 77, died Oct. 17 in Pasadena, Calif. Survivors include his wife, Irene; two sons, Herman, Jr., and Paul N.; two daughters, Charlotte Arms and Dorothy Ann Latter; one sister; and one brother.

ANNIE L. STURGIS, 71, died Oct. 19 in Fresno, Calif. Funeral services were conducted by Rev. Fletcher Galloway. She is survived by her husband, Rev. James H.; one son, James E.; one daughter, Mrs. Robert J. (Lauranna) Speir; five grandchildren; and two great-grandsons.

FRED T. SELLERS, 69, died Sept. 28 in West Mifflin, Pa. Funeral services were conducted by Revs. S. Rycroft, B. Conners, and L. Pierce. He is survived by his wife, Alice; two sons, Robert and Jesse; five grandchildren; one brother; and one sister.

JOSEPH DAVID GATES, 87, died June 30 in Hemet, Calif. Funeral services were conducted by

Rev. Paul Erschel and Rev. Donald Thurman. He is survived by his wife, Netta; four sons, Bonner M., Loy, J. D., Jr., and Mack M.; and one daughter, Mrs. Jayne Rhyne.

LAURA SMITH, 87, died in September in Hemet, Calif. Funeral services were conducted by Rev. Paul Erschel and Rev. Donald Thurman. She is survived by two sons, Guy Whitener and Ralph M.; and one stepson, Dan Whitener.

MRS. EMMA KENDALL, 92, died Oct. 27 in Ashland, Ky. Funeral services were conducted by Revs. Lawrence Hicks, Gene Phillips, and James Bearden. Survivors include two daughters, Mrs. Ruth V. Gentry and Mrs. Emily Slavens; a son, Wayne E.; four grandchildren; and two great-grandchildren.

REV. ELSIE MARTIN, 78, died Sept. 26. Funeral services were conducted by Rev. C. W. Oliver and Rev. M. D. Martin in Spencer, Ind. She had been ordained since 1924 and had pastored and was in the evangelistic field until 1962.

MRS. F. C. LITTLE, 91, died Nov. 1 at Dodge City, Kans. Funeral services were conducted by Rev. Kenneth Meade and Rev. James Norcross at Rocky Ford, Colo. She is survived by one son, John W.; four daughters, Alice Stockton, Julia Ellsworth, Margaret Schmidt, and Grace Schack; 13 grandchildren; two great-grandchildren; one brother; and one sister.

MRS. MARY HORNER, 87, died Nov. 3 in Racine, Wis. Funeral services were conducted by Rev. Harold Frye. Surviving are three sons, Kenneth, Elmer, and Everett; three daughters, Mrs. Robert Wilfong, Mrs. John W. Hodges, and Mrs. Vernon Nelson; 23 grandchildren; and 38 great-grandchildren.

BIRTHS

—to Bob and Sharron (Goble) Zangger, Wilmore, Ky., a girl, Tonia Kay, Nov. 5.

—to Rev. and Mrs. Larry W. Spraker, Chesapeake, Va., a boy, Mark David, Aug. 7.

—to Rev. Gary and Sally (Wyrick) Powell, Columbia, S.C., a girl, Jennifer Ruth, Oct. 27.

—to Danny and Sandy (Wyrick) Fields, Burlington, N.C., a boy, Rodney Ray, Oct. 27.

—to Wandal and Glenda (Digby) Money, Little Rock, Ark., a boy, Brent Allan, Oct. 15.

—to Mike and Becky (Sloan) Sexton, Ashland, Ky., a girl, Melissa Joy, Sept. 8.

—SP5 Steve and Sue Ann (Lyle) Sears, St. Louis, a boy, Steven William, Jr., Oct. 16.

—to Tom and Joyce (Jordan) White, Leavenworth, Kans., a boy, Robert Jason, Sept. 21.

—to Theodore J. and Sharon (Fain) Koehler, San Antonio, a boy, Gregory Scott, Aug. 19.

—to Bill and Lois Rolland, Didsbury, Manchester, England, a girl, Heather Yvonne, Oct. 22.

—to Mike and Cathi (Moreland) Coble, East Peoria, Ill., a girl, Julie Michele, Nov. 10.

—to Rondall V. and Karen (Nichols) Phillips, Alamosa, Colo., a boy, William Jarrod, Nov. 4.

—to Lt. Allen and Vickie (Hewitt) Bryson, Fort Worth, a girl, Jennifer Jean, Oct. 30.

—to Gordon and Susie Dawes, Jr., Salem, Ohio, a boy, Terrance Bruce, Nov. 4.

—to Rev. Edward E. and Martha (Willett) Endsley, Robinson, Ill., a boy, Nov. 10.

—to Rev. and Mrs. Robert Hudson, Rivas, Nicaragua, a girl, Kara Sue, Nov. 2.

—to Rev. Dwayne and Pat (Johnson) Yoesel, Cimarron, Kans., a boy, David Royal, Nov. 20.

—to Mr. and Mrs. Paul Finkbeiner, Whittier, Calif., a boy, Bradley, Oct. 23.

ANNOUNCEMENTS

RECOMMENDATION

Rev. Dick Snellgrove, 1906 Keystone Ave., Albany, Ga. 31705 (912-435-2959), is entering the full-time evangelistic field.—Jack H. Lee, Georgia district superintendent.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. George Coulter, Chairman; Samuel Young, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

NEWS OF RELIGION

OLDEST AMERICAN DIES AT 130. Sylvester Magee, reportedly the oldest American, died in Columbus, Miss., on October 15. His age was said to be 130 years.

A former slave, Mr. Magee said in 1965 that he attributed his long life to "the good Lord above . . . He's smiling down on me."

Stories he told about the Civil War were endorsed by many historians as authentic. According to Mr. Magee's recollections, he was born in North Carolina in 1841 and took his last name from a Mississippi owner who bought him at age 19. After the Battle of Vicksburg, he ran away. He claimed to have joined the Union Army and to have been wounded twice fighting the Confederacy. □

BILL BEFORE CONGRESS TO INCREASE ALCOHOL IN CANDY. Bill H.R. 7785 was introduced into the House of Representatives by Congressman Dan Kuykendall of Tennessee, to authorize into interstate commerce candies and confections containing up to 8½ percent alcohol. The present law limits alcohol content to ½ of 1 percent.

The bill has been referred to the 43-member House Committee on Interstate and Foreign Commerce, of which Congressman Harley O'Staggers is chairman. At press time the bill was still in a subcommittee and had not been reported out to the full committee. Reportedly there have been hearings on the bill, but none of the religious groups in Washington were informed.

Companion bill S-782 has been introduced into the Senate by Senator Howard Baker of Tennessee and referred to the Senate Committee on Labor and Public Welfare.

This is considered a "foot in the door" bill for the industry. Few people will get drunk eating candy, but they may well develop a taste for alcohol that will ultimately convert them to alcoholism. Evangelical Christians are urged to express their concern to their congressman and senators, especially to members on the committees.—*God's Revivalist*. □

45,000 AT LARGEST SUNDAY SCHOOL CONVENTION HEAR PSYCHOLOGIST. If Americans wanted to change their nation for the better, politically, economically, and morally, nothing would accomplish this so quickly as launching hundreds and thousands of Sunday schools.

So said Dr. Clyde M. Narramore, a featured speaker at the November 11-13 Michigan Sunday school convention in Detroit, which drew some 45,000 people.

The psychologist's two basic themes in the five sessions at which he spoke were: (1) The mental and emotional well-being of Christians, and (2) How to relate effectively to other people.

"All of our techniques of teaching, all our accumulated Bible knowledge becomes almost powerless to influence people unless we can relate well to others," he said. □

YOUTH SEEN NOT REBELLING AGAINST GOD. Whatever young people are rebelling against, they're not rebelling against God.

Bishop William D. Borders of Orlando, speaking at the National Congress of Religious Education sponsored by Catholics in Miami, Fla., said the survey indicated 86 percent of American youth "believe in God or some supreme being; 77 percent go to church; and 55 percent say that their religious beliefs are getting better."

A national survey of college freshmen showed nearly 70 percent considered helping others in difficulty one of their essential goals in life, the bishop added. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **With the very bold colors of men's shirts these days, what is your opinion about dress for ministers? What about wearing clerical collars? Where did the practice of wearing the collar come from? Did John Wesley wear a collar?**

My preference for ministerial dress would be "contemporary conservative."

A clerical collar has some advantages when a pastor is doing "cold turkey" hospital calling, for example. It instantly identifies him as a minister.

On general principles, however, I believe a minister should dress as

other professional men.

With full recognition of the distinctiveness of the ministerial calling, it seems to me that the sharp distinctions which have grown up between the minister and layman should not be accentuated.

A minister, as someone commented, is a layman who has lost his amateur status. He does vocationally

what every layman should do avocationally.

The practice of wearing clerical collars seems to have originated as the distinctive dress of Roman Catholic priests.

The only pictures I have seen of John Wesley portray him dressed in a robe with a high collar, but not the white clerical band.

■ **Could one live the golden rule and not be a Christian (Matthew 7:12)? There has been a difference of opinion. My contention is that one could not. It is impossible for one to keep God's laws and not be as He is and love as He loves.**

I'm not sure I can settle your debate.

This is because divine law has two dimensions. It has a dimension of outer conformity. In this sense, the unconverted Saul of Tarsus lived a blameless life "touching the righteousness which is in the law" (Philippians 3:6).

The other dimension of the law is its relation to the motives of the heart. In this sense, the uncon-

verted Saul of Tarsus said, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence" (Romans 7:7-8—and on through to the end of the chapter).

In other words, Paul got along fine with the outward requirements of the law. But in the one commandment that relates directly to the heart,

he found himself unable to measure up.

I would say that outwardly an amiable pagan could live by the principle, "All things whatsoever ye would that men should do to you, do ye even so to them."

However, such a life could well be motivated by no more than enlightened self-interest, and not by the sincere love for God and neighbor which is the essence of true righteousness.

■ **Was Jesus brought into the seed of David in actuality through His mother rather than through Joseph? Explain Matthew 1:1-17. It leads us to believe that it was through Joseph, and Luke 3:23-38 seems to say no. Are there any other scriptures on this point?**

The traditional understanding is that Luke reflects the natural lineage of Jesus through Mary, translating Luke 3:23, "Joseph, who was the son-in-law of Heli" (the Greek does not have the phrase "the son of").

Matthew, on the other hand, reflects the legal descent of Jesus through Joseph, who was legally although not actually His father.

"Seed" is simply a term used metaphorically for offspring or posterity—either natural or spiritual (Romans

4:16, 18, where believing Gentiles are described as the "seed" of Abraham).

Jesus, therefore, was of "the seed of David" naturally through Mary, and legally through Joseph.

■ **When Jesus cried, "My God, why hast thou forsaken me?" had God actually forsaken Him at that moment?**

The terms translated "forsaken" in both Psalms 22:1 and Matthew 27:46 (also Mark 15:34) mean to fail, leave, desert, or leave behind.

When Jesus became our Sin Offering, it would seem that God did for

the moment turn His face away from His own Son.

It was probably the prospect of this sense of dereliction that wrung from Jesus His agonizing prayer in the Garden of Gethsemane that the "cup" might pass from Him.

That the Father's face was averted but for that brief time is seen in the last cry from the Cross, "Father, into thy hands I commend my spirit" (Luke 23:46), another quotation from the Psalms (31:5).

Official Business



Dr. L. A. Oliver, district superintendent of the Illinois District, is shown (right) as he presents a copy of the silver anniversary record to Governor Richard B. Ogilbie of Illinois. The record made during district camp meeting featured Ron Lush and a variety of instrumental, choir, and vocal music recorded from the services. The governor visited on Tuesday of the district assembly and spoke to the NWMS convention crowd for 25 minutes. He made a presentation of a flag. The National Broadcasting Company, following "A Day in the Life of a Governor," was on hand with TV cameramen filming the governor in the church setting. The filming was part of a documentary series which was viewed in late November.

MAYOR AND MRS. LORN PROCTOR welcomed President and Mrs. Richard Nixon on their visit to Walla Walla, Wash. Secretary of the Interior Rogers Morton accompanied the President. Governor and Mrs.

Photo: Courtesy of Walla Walla Union Bulletin

Dan Evans were also present to greet them.

Mr. Proctor is a member of the church board of Walla Walla First Church and president of one of the adult Bible classes. Rev. George O. Cargill is the pastor. □



Pictured (l. to r.) are: Rogers Morton; President and Mrs. Nixon; Mayor Proctor, shaking hands with the President; Mrs. Proctor; and Governor and Mrs. Evans.

KANSAS GOVERNOR Robert B. Docking was the special guest at Topeka (Kans.) First Church this summer. A "Victory Celebration" was held because two records were broken by the church this year. They were: the annual Sunday school average attendance and the total money raised for all purposes. A third record was broken that morning when 330 came for the special service. Shown (left to right): Governor Docking; Hazel

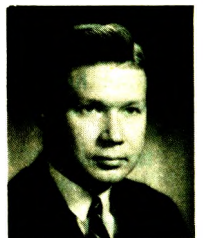


Gockerham, Sunday school superintendent; and Pastor Phil Riley. □

THE PRESIDENT recently announced the nomination of Richard Schubert to be solicitor for the Labor Department. He will succeed Peter G. Nash, whom the President nominated to be general counsel of the National Labor Relations Board on July 6, 1971.

Schubert, 34, has been serving as executive assistant to the Secretary of Labor. He joined the Department of Labor in March, 1970. Previously he was with the Bethlehem Steel Corporation, Bethlehem, Pa. He joined Bethlehem in 1961 as an arbitration attorney, and in 1966 was promoted to assistant manager of labor relations.

A native of Trenton, N.J., Schubert attended Eastern Nazarene College, Quincy, Mass. (A.B., 1958) and Yale University Law School. (J.D., 1961). He is presently a trustee



Richard Schubert of ENC, a member of the Pennsylvania Bar Association, and a member of the Bar of the Supreme Court of the Commonwealth of Pennsylvania and the Court of Common Pleas of Northampton County (Pa.).

Schubert is married to the former Sarah Jane Lockington. They have two children and presently reside in McLean, Va. The Schuberts also maintain a residence in Easton, Pa. □

GOVERNOR ROBERT W. SCOTT proclaimed the week of November 7-13 as Sunday School Teachers Week in North Carolina. It is the fifth successive year that the state has honored teachers in more than 10,000 churches in the state.

The proclamation read as follows:

"WHEREAS, Thousands of Sunday school teachers in North Carolina and throughout the country serve in a selfless manner to promote the good in our everyday lives; and

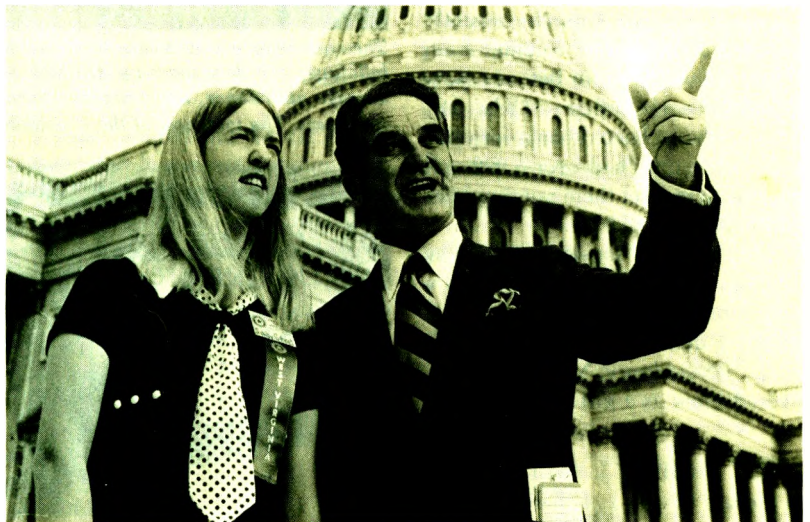
"WHEREAS, The lessons learned in Sunday school classes provide the moral and spiritual nourishment to sustain us in this troubled time, and spread the seed of comfort, compassion, and confidence in the future; and

"WHEREAS, Sunday school teachers devote many hours of their time in preparation to teach without pay some of the great lessons of things spiritual; and

"WHEREAS, It is fitting and appropriate that the efforts of Sunday school teachers be recognized and honored:

"THEREFORE, I proclaim the week of November 7 through 13 SUNDAY

SCHOOL. TEACHERS WEEK in North Carolina, and urge all citizens to attend the church and Sunday school of their choice in recognition of our appreciation for the Sunday school teachers in this state." □



Sally Steel, high school senior and active member of the Fairmont (W. Va.) First Church, is shown with Rep. Robert Mollohan from Fairmont. Selected from Girls' State, she was one of two girls who received the additional privilege of going as a delegate to Girls' Nation. Among other events during the days at the nation's capital, the delegates were privileged to have an informal time of visiting with President Nixon.

Reports of 1971 Vacation Bible School

THE SCOTTSBORO, ALA., CHURCH had a five-night vacation Bible school with an average attendance of 40. The Sunday school attendance following the school reached 75, topping a previous high in attendance of 51. Pastor Danny Minnix reported for the school. □

LEBANON (TENN.) FIRST CHURCH had an average attendance of 87 during its VBS in August. There were 22 who prayed through at the altar. Mr. Don Cowan is Sunday school superintendent and Mrs. Susie Byrd was supervisor for the VBS.

Special advertisement was used along with balloons. An award was given to Marc Wood, whose balloon was found on a farm near Smithville, the farthest distance away from Lebanon where a balloon was found and reported. □

A PROSPECT LIST of 31 families was gained by the Brockton (Mass.)



The Wheat Ridge, Colo., Fruitdale Church reached a total enrollment of 110 and an average attendance of 79 in its 1971 VBS. The largest attendance was on the last day, when 100 children were present. There were 24 teens and adults who worked in the school. During an evangelistic emphasis on Friday, nearly 80 children sought the Lord. Pictured is the VBS group.

First Church after a successful VBS. The enrollment for 1971 was 158 and the average attendance reached 132. The five-day school was held in the evenings with the closing program on Sunday morning following a Sunday school picnic on Saturday. Thirty-five responded to the invitation to accept Christ as Saviour and Lord. □

A PARADE opened the VBS at Bloomington (Ill.) First Church. The doors of the church were officially opened by the marshal of the parade, Mayor Walter Bittner of Bloomington. Also present in the parade were Fire Chief Darrell Hardin and Lt. Al Reany, representing the McLean County sheriff's department. □

OF PEOPLE AND PLACES

REV. G. A. PRICHARD from the Pineville area of Alexandria, La., and presently pastoring the Ball (La.) Christian Chapel Church, recently donated a number of volumes from his extensive library to Bethany Nazarene College, Bethany, Okla. Mr. Prichard has collected books for years and at one time had over 3,000 volumes with most of them ranging from 50 to 225 years old.

Mr. Prichard's son-in-law, Dr. Ray Atwood, is chairman of the history department at BNC. When Mr. Prichard donated many of his books to the BNC library, Mr. Atwood delivered them as a gift to the college.

□

COL. ROBERT J. DILLARD, son of the late Rev. R. L. Dillard and Mrs. Dillard now living in Gainesville, Tex., assumed command of the U.S. Army Aeronautical Depot Maintenance Center at Corpus Christi, Tex., in August.

Colonel Dillard entered the army in 1944. He served in the Pacific Theatre, Korean War, and had tours of duty in Europe and Vietnam. He received the Silver Star and two Bronze Stars for valor in combat in Korea.

□

PASTOR CARL R. ALLEN, Lansing (Mich.) South Church, recently awarded the Certified Teacher certificate to Mrs. Adaile Wilkins. Mrs. Wilkins began her teacher training through the Christian Service Training Department in 1967. She has taught young children and supervised a department in her local church.

□

AFTER 35 YEARS as a professor at Pasadena College, Pasadena, Calif., Dr. Henry A. Ernst is retiring this year. He has taught history and German through the years. He plans to make his retirement home in the Klamath Valley, near Eugene, Ore.

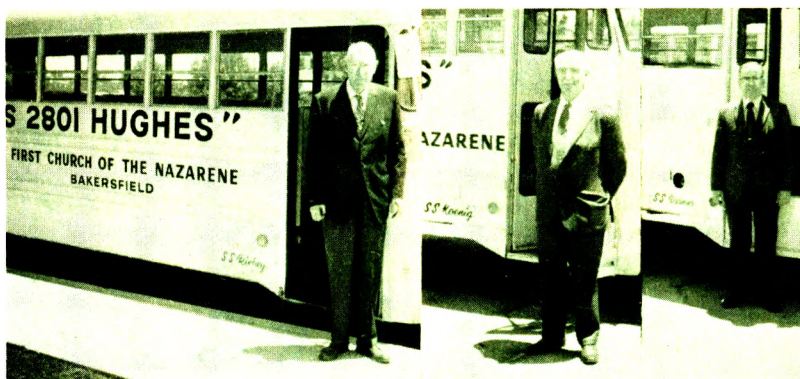
□

DR. EDWARD EUSTICE, director of graduate studies at Olivet Nazarene College, Kankakee, Ill., was appointed to a statewide Senior College Task Force on Education. The task force was assigned to discuss plans, identify problems, and prepare materials for a statewide articulation conference in professional education to be held in December.

□



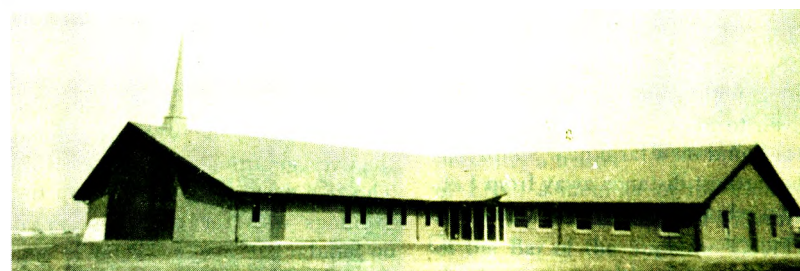
The sanctuary of the Nebo, Ill., church was dedicated earlier this year. The new building was dedicated by District Superintendent L. S. Oliver. Membership, average attendance, and financing have shown increases consistently over the past two years. The total cost of the new building was \$31,000.



Three buses, known as the "Great White Fleet" of the Bakersfield (Calif.) First Church, have been named after three of the older key families. The S.S. "Richey" is in honor of Rev. R. R. Richey. The S.S. "Reimer" is named in memory of H. B. Reimer. The S. S. "Koening" is named after I. F. Koening. Other buses will be added to this fleet as additional education space becomes available. The three buses have been bringing in 100 children weekly in a Sunday school of 400.



Mr. A. Pownall, a Canadian farmer now living in Victoria, British Columbia, has maintained a signboard and tract ministry for many years. Mr. Pownall is now 91 years of age, and is a member of the Church of the Nazarene in Victoria.



The Tulsa St. Paul Church was dedicated October 3. The plant includes a new sanctuary and educational facilities. Rev. E. E. Miller is pastor. District Superintendent E. H. Sanders brought the dedicatory message.

OUTREACH PLANS IN ST. LOUIS

Dr. Donald J. Gibson, Missouri district superintendent, and a hand-picked group of about 18 churches will attempt to launch specific outreach ministries in selected target areas throughout the Missouri District during the coming year. In a special meeting held in St. Louis on Thursday, November 18, representatives from these churches met to launch the new program of outreach ministry.

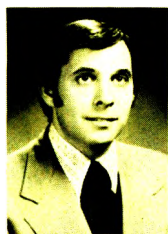
Conceived as a joint project of the Departments of Church Schools, Youth, NWMS, and district home missions, the plan calls for participation of every department at every level.

Dr. R. W. Hurn, executive secretary of the Department of Home Missions, with Mrs. Hurn, met with the

group and presented a message of challenge concerning outreach in the decade of the seventies. Reports were received from a number of these areas regarding visitation and bus ministry where extension classes were being attempted in preparation for the outreach.

It was pointed out by Dr. D. J. Gibson that it was not good enough to just send buses into the area to bring people out away from their own neighborhood, but we must get into the neighborhood with an outreach ministry that will touch parents as well as children. He said, "We cannot wait another 12 months to get these projects launched. We must do something immediately to start the work." □

EVANGELISTIC TEAM TO HOLD SOUTH AFRICA CAMPAIGNS



Charles Millhuff



Jim Bohi

Evangelist Charles Millhuff and Song Evangelist James Bohi will hold meetings in South Africa beginning this month. Their schedule through January includes the following: South Africa District camp meeting at Cape Town, December 28—January 3; a city-wide campaign in Cape Town, January 7-9; a city-wide meeting at Port Elizabeth, South Africa, January 12-23. Evangelist Millhuff will remain for a South Africa district tour, January 24-30. □

HOME MISSIONS FILM HIGHLIGHTS YOUTH TEAMS

Production has just been completed on a 15-minute film "Just for the Love of It," produced by the De-

partments of Home Missions and Youth, to tell the story of constructive youth involvement in meeting home mission needs in the summer of 1971.

The film utilizes actual footage of youth teams at work to tell the story of what happened when Nazarene college youth set out to serve anytime, anyplace, just for the love of it.

The film is intended for showing on Nazarene college campuses and also for showing at district youth conventions and local churches.

Featured in the film is the "Lost and Found" singing group. □

LAY MISSIONARIES NEEDED IN JASPER, TENN.

Word has been received in the Department of Home Missions of the need for lay missionaries at the Church of the Nazarene in Jasper, Tenn. Rev. Bob Meyers, pastor of the home mission church, says the church is in need of reinforcing help from dedicated Christian laymen who would be willing to move to that area.

Jasper is only 30 minutes from Chattanooga and Rev. B. Myers says most kinds of work are available in the area.—DR. R. W. HURN, executive secretary, Department of Home Missions. □

CONTRIBUTION OF THEOLOGIAN DISCUSSED AT ONC

During the homecoming at Olivet Nazarene College, Kankakee, Ill., (November 11-13) papers were presented by Dr. C. William Ellwanger and Dr. J. Kenneth Grider on the life and theological contribution of the recently deceased Stephen Solomon White.

For 12 years Dr. S. S. White was editor of the *Herald of Holiness*. He was the first professor of theology at Nazarene Theological Seminary, Kansas City. For many years he taught at ONC. He served as a professor and president at several other Nazarene colleges during a long and fruitful ministry which also included pastoral service.

Writing principally on significant theological contributions, Dr. Grider reviewed three of Dr. White's published books and his Chicago University Ph.D. dissertation. Dr. Grider stated that few persons in the Nazarene denomination's history have had an educational influence comparable to that of Dr. S. S. White. □

DOCTOR AND PRINTER NEEDED IN NOME

The city of Nome, Alaska, is in desperate need of a medical doctor and a printer. Nome also needs dedicated Nazarene Christians. Rev. Stephen R. Beals, pastor of the Nome Church of the Nazarene, believes that the solution to Nome's problem could be found if interested Nazarene laymen were to respond to the need.

A recent news release by Alaska Senator Ted Stevens highlighted the need for a doctor at Maynard McDougal Memorial Hospital at Nome, Alaska 99762. Persons interested may contact the hospital. The doctor would be employed by the hospital and have a ready-made practice.

Also the local newspaper has not been able to find a printer and has had to cut back publication. Persons interested in either position may contact Rev. S. Beals for more information. □

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- Overall size, 10 3/4 x 12 3/4"..... \$ 5.00

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- Overall size, 18 1/2 x 22 1/2"..... \$12.75

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- Overall size, 19 3/4 x 23 3/4"..... \$19.95

B JESUS AND THE CHILDREN

by Frances Hook

Now the print of this precious picture is available framed. Fruitwood finish.

- P-6792 1" frame. Overall size, 9 3/4 x 11 3/4"..... \$3.50

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